

THE CONGREGATIONALIST

Boston Thursday 27 October 1898

THE RESTING OF THE FIELDS

*SING, little brook, that sang so gay
A measure to the winds of May,*

*That caroled such a merry tune
To match the fragrant hours of June.*

*Sing, little brook, this autumn eve
When flowers and birds have taken leave*

*And only golden pumpkins shine,
And frost has touched the trellised vine.*

*Sing, while my heart its praise renews
To Him who sends us dusk and dews.*

*Sing, little dancing brook, of rest
And harvest wealth in peace possessed,*

*And as I hear thy tender strain,
Which bath no undertone of pain,*

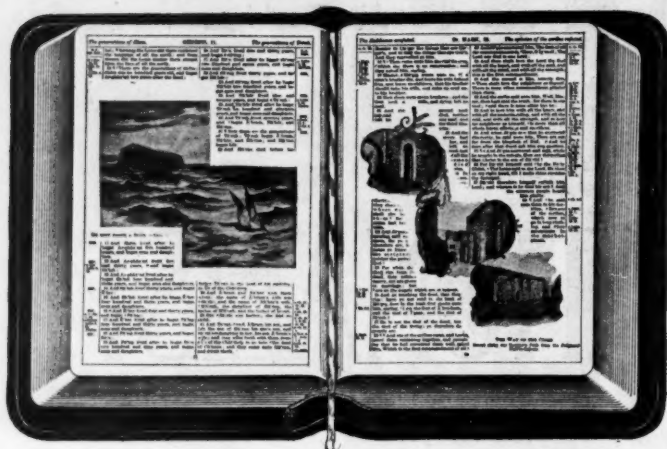
*I'll think of Him whose favor shields
The bones amid the resting fields,*

*And, more and more, my lips shall sing
Thanks unto God, creation's King,*

*Thanks unto God, who holds our land
Safe in the hollow of His hand.*

*Written for The Congregationalist by
MARGARET E. SANGSTER*

1898.
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CHRISTMAS TIDE, No. 2.
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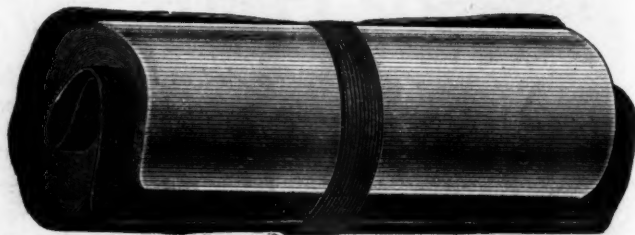
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THE CONGREGATIONALIST

Volume LXXXIII

Boston Thursday 27 October 1898

Number 43

* The Congregationalist SERVICES *

For Harvest-tide and Thanksgiving

No. 37, The Saints in Light (All Saints' Day).
No. 1, A Thanksgiving Service.
No. 38, Service of Thanksgiving for Harvest-tide.

THOSE who have followed the various addresses made by President McKinley on his Western tour must have noticed the frank way in which he has testified to the place of religion in our national life. There has been nothing of the perfunctory in his frequent references to divine Providence. He closed his address before the Merchants' Exchange of St. Louis with these words: "A most blessed country we have, and resting upon us and upon all of us is the duty of maintaining it unimpaired while carrying forward the great trust of civilization that has been committed to us. We must gather the just fruits of the victory. We must pursue duty step by step. We must follow the light as God has given us to see the light, and he has singularly guided us, not only from the beginning of our great Government, but down through every crisis to the present hour, and I am sure it is the universal prayer of every American that he shall still guide and direct us." We are told that, as he finished, one of the leading business men of the city remarked: "There stands a Christian man if there is one on God's earth." The President is setting a noble example to all our Christian business men. What we need is for them to speak out and declare their principles. Even a few Christian men in each business circle as frank and courageous as President McKinley would soon revolutionize the dishonest methods which so mar our commercial life.

The city of Boston has gone into the business of furnishing Sunday evening concerts. The theaters have often attempted it, but have found it so difficult to evade the statutes concerning the Lord's Day that they have not made a success of it. The mayor of Boston proposes to make the city succeed where private enterprise has failed. The first concert of the season was given Sunday evening, Oct. 16, in Music Hall. The public schools were used as a means of advertising the concerts. Mayor Quincy has furnished to the press the outline of the scheme by which he thinks the city can evade the laws of the State. The receipts at the door on the first night did not pay expenses. He admits that the concerts cannot be designated as "sacred," but he thinks that the law may be interpreted as allowing an "entertainment" given by "a charitable society" "for a charitable purpose." If, therefore, the city calls its music commission a charitable society, and is instructed to give to the City Hospital the possible proceeds of its Sunday evening business,

the mayor thinks he can get round the laws. To our mind the attempt is discreditable to our city, out of harmony with its history and traditions, and an offense to its Christian citizens, while the method of it is so contemptible that Boston should either repudiate its mayor or its efforts in the past to obey the plain intent of the laws.

From the point of view of its theological significance Dr. Gunsaulus's recent letter to his church in Chicago did not register any very noticeable advance upon the liberal orthodoxy for which he has been supposed to stand through the years. But as indicating the policy which he desires and intends to pursue as he resumes his leadership at Plymouth his utterances carry a meaning that ought not to be missed. He wants so to enlarge the scope of his preaching activity that on Sunday evening he may be "a flying artillery, preaching, where folks are, a warm, hospitable and human sermon." Plymouth Church, like most of the strong churches in Chicago, has maintained several missions, but apparently Dr. Gunsaulus wishes hereafter to put greater emphasis on the duty of his people to reach out and extend the light into the dark places of the city, where the churches are comparatively few and the population large and to a great extent unevangelized. We should like to see a more general disposition on the part of churches in or near great cities to spare their pastors on Sunday evening to go into the mission halls and perhaps into the theaters in order to hold evangelistic services. Why may not this be one solution of the Sunday evening problem which we were discussing last week? Many of our ablest preachers whose congregations are large on Sunday morning look out at night upon row after row of empty seats. Close the edifice now and then, and let the pastor, supported by his leading men, go where the people can be found.

The Protestant Episcopal General Convention in Washington, which closed this week, was, as a matter of course, largely occupied with affairs of internal administration, chiefly of interest to Episcopalians. But in important respects it illustrated the progress of Christian thought and the growth of the Christian spirit in which all Christians will take satisfaction. Its members discussed, in harmony and with courtesy, questions which they deemed of vital importance, concerning which they differed widely in opinion. No offensive line was apparent separating High and Low Churchmen. They determined not to impose on their clergy and members an arbitrary and un-Scriptural law of marriage. They put aside the proposal to give up their distinctive name and thus try to force those who would speak of their organization to use the word church in two senses—as

describing their own body and the whole community of believers in Christ. They agreed to invite into their membership churches of other denominations willing to come under the rule of one of their bishops which have not already limited themselves in public worship to the use of the Book of Common Prayer. This does not appear to be an important step toward church unity, so far as its probable effect is concerned in bringing others into the Episcopal fold, but it does indicate a growing liberality of spirit, which is likely to be followed by other steps in the same direction. A new enthusiasm was manifested for foreign missions, which may make this one of the most memorable conventions in the history of the Episcopal Church in this country. The determination to establish missions in Cuba and in other Roman Catholic countries places the Episcopal Church where it historically belongs with other Protestant bodies. In its general outlook this convention has placed that church and its work in a dignified and impressive manner before the religious public.

It is singular how many little devices may be adopted whereby a pastor can be brought into closer touch with the week day life of his people. Here, for instance, is Dr. Reuen Thomas of Brookline, who has begun this autumn to utilize the printing press in a new way. On the fourth page of the weekly calendar of Harvard Church he prints a message for every day in the week. It may be some extract from an old sermon, or it may be something particularly prepared, or now and then it may be a citation from some other preacher or thinker. Whether original or selected, the passage for the day contains real spiritual food. Doubtless not a few of his parishioners read it at family prayers. It often multiplies the force of the sermon of the previous Sunday. The busy housewife or the father of the family as he hurries off to town gets, even from a quick reading of the message, some inspiration for the toils and cares of the day. It seems a simple thing to do, but many pastors, by doing this and other equally simple things, make themselves constant channels of the divine life.

It is often affirmed that the people hunger for the simple gospel, that if ministers would preach it faithfully and quit discussing current events in the pulpit their churches would be better filled. That may be the opinion of some editors of religious newspapers, but it is not the judgment of the average reporter. One of these on a recent Sunday traveled several miles to report a sermon by a New York minister whose topic was advertised as A Costly Purchase. The reporter, the *Christian Advocate* says, thought the sermon was to discuss the retention of the Philippines. When he found that the

theme was "The Church of God which he hath purchased with his own blood," the reporter went away without taking any notes. He knew that the readers of his paper did not hunger for the simple gospel. And those readers are average citizens. The *Christian Register* notes that the custom, which is becoming common among religious newspapers, of putting on their first pages current history, the outlook, the survey of the world, or whatever it is called, is a confession that secular things have come to be first in the thoughts even of Christians. The appetite for news grows by being overfed, till fake news is welcomed, when no other can be had, by craving maws. The most important work for Christians to do today is to cultivate the taste for the simple gospel in themselves and in others.

The Mission of Congregationalists. III.

Congregationalists strive to reproduce in themselves the character of Jesus Christ. For this purpose they enter into mutual covenant in local churches.

They seek to lead their children and to induce their neighbors to reproduce the character of Jesus Christ. Therefore they support ministers and maintain public services, with various organizations within and among the churches to gain and spread knowledge of Christ and to cultivate Christian graces. Their aim and effort are to live worthily as Christian citizens, as members of the kingdom of God.

They labor to bring all the people of our country to receive the gospel and to live the life of Christ among men. Therefore they unite in their own communities to relieve the poor and suffering and to create new churches when such are needed. In cities they often do this work through city missionary and church extension societies. But an increasing proportion is being done through organizations which represent the entire denomination and include the whole land in their field. One of these publishes Christian literature and helps people in local communities to plant and maintain Sunday schools. Another aids needy churches to support themselves and to carry on their work effectively. Another furnishes money to help such churches, when it is necessary, to build houses of worship and homes for their ministers. A fourth society promotes Christian education by raising funds for academies and colleges in recently settled parts of the country. It also provides money for young men without means who are studying for the ministry, while another organization, temporarily established, is collecting a fund the income of which shall relieve the necessities of sick and aged ministers. A fifth society undertakes to do all the varied work above described for the Negroes in the Southern States and for Indian tribes. To this field it has added the people of a mountainous section, mainly in North Carolina, Tennessee and Kentucky, and Chinese immigrants on the Pacific coast.

Congregationalists co-operate with all who call themselves Christians because they are followers of Christ, and hold themselves bound to aid as they have

opportunity all wise movements to promote the welfare of their fellowmen.

Beyond our own country American Congregationalists look on the whole world as the field in which they are commanded to preach the gospel. They believe that the people of all nations can and ought to reproduce the life of Jesus Christ. They first created in this country a foreign missionary society for this purpose; and in many lands they maintain schools, colleges, churches and other Christian institutions constantly growing in influence to leaven nations with the Spirit of Christ.

Congregationalists are informed of their world-wide mission and its progress, how to share its responsibilities and improve its administration to a large extent through Congregational newspapers (of which *The Congregationalist* is the oldest and stands first) and other denominational literature. By more systematic and businesslike efforts to spread this literature they would give greater impetus and wiser direction to their mission, and would hasten the coming of the kingdom to its perfection.

The Next Step Forward

New interest seems to have been awakened recently in many minds all over the country in our denominational missionary enterprise. This is one of the most promising signs of the opening winter season of Christian work. For several months this interest has found expression in conferences and associations and in newspaper articles. It was voiced in the paper on Modern Methods in Missionary Work, a plea for federation, by Mr. Samuel B. Capen, read at the recent National Council; and the unanimity with which the resolutions were passed showed that it struck a responsive chord. The "forward movement" inaugurated at the Board meeting at Grand Rapids expresses the same thought. We must feel that all this betokens the Spirit of God moving upon the churches.

We believe the time has fully come to give all these feelings practical expression. The National Council committee has sent to the executive boards of the six missionary societies a letter asking for the appointment of delegates from these boards to meet in convention and complete the central committee on missionary work recommended by the National Council. Four of the boards have already appointed their delegates and it is expected the others will do so at their next meetings.

What is especially gratifying is the action of the State associations who hold their meetings in the autumn. These, one after another, are choosing their State committees to act with the general committee. The action of the general association of California is so in line with the details as proposed at the National Council and so practical in every way that we have printed their resolutions in full in another column.

We believe there is a widespread feeling that our missionary work has in some measure got into the "ruts" and that the time has fully come to get out into a better road. We believe also that there is money enough in the denomination to be had if we only apportion the work, organ-

ize a campaign on a business basis, and then "push things" all along the line. Courage and enthusiasm are as contagious as cowardice and discouragement. This movement to federate our missionary work more closely, to the end that there may be the greatest economy and efficiency in administration, and with no divided interests and no rivalry, is in harmony with the whole spirit of the age. A closer federation among ourselves, a closer federation with other denominations, preventing the overlapping of work and the wasting of the Lord's money, should have the hearty support of our whole people.

A sentence from Mr. Capen's paper may be quoted: "It certainly is important for us that we begin the new century with our missionary societies free from debt and with some plans for a forward step worthy of our denomination. In the providence of God there may possibly be new work to be done ere long in Cuba and the Philippine Islands. We have all been inspired by the student volunteer movement which is raising up men in such large numbers to enter the missionary field. *We want to match the enthusiasm over men with an equal enthusiasm over money.*"

Eternal Punishment

The Congregationalist recently has been quoted in many secular papers as having furnished evidence that hell is disappearing. In consequence numerous inquiries are being received by us as to our belief concerning hell. What we said, in substance, in the quoted paragraph, was that heretofore those who had denied the doctrine of everlasting future punishment of the wicked have attempted to support such denial by showing that the words of Christ on that subject have some other than their natural meaning; but that the more logical method, which appears to be growing in favor, is to affirm that Christ did not know as much about the future world as do those teachers of the present day who, in apparent opposition to Christ's teaching, proclaim universal salvation. This statement is true. There is abundant evidence of it in current literature.

Our Lord Jesus Christ, with utmost solemnity, taught that a terrible doom was impending on sinners. He declared that they are lost. His whole mission to the world was caused by that fact. He came to save the lost. If he did not describe in exact terms what it is for a sinner to be lost, he used language which indicated that such a condition cannot fully be expressed by words. He described it as outer darkness, where there is weeping and wailing and gnashing of teeth. He said that the wicked should be severed from among the just and cast into everlasting fire; that they should go into everlasting punishment, where their worm dieth not and the fire is not quenched. That such language is figurative is not questioned. But it is evident that these figures of speech are used by our Lord to represent facts of the future life of utmost importance. Such utterances as these in the gospels are not rare or isolated. They form the background of all Christ's message of love and mercy. They are inextricably interwoven into his teaching concerning immortality and

the future world. No one can read his sayings in the New Testament without recognizing this fact.

Three ways, then, are open to those who would accept the moral precepts of Christianity and reject the doctrine of eternal punishment. First, they may claim that our Lord is incorrectly reported, that words were put into his mouth by his disciples which he never spoke. This method satisfies few, even of those who hold lightly any theory of the inspiration of the Scriptures, for this doctrine belongs to the substance of Christ's gospel. Second, they may hold that Christ did not mean what the English New Testament represents him as meaning. But this gives little relief, for those who understand Greek have not thus far furnished any translation of the gospels which in any satisfactory degree eliminates the hated doctrine, while the ordinary readers of the English versions find in the imagery by which Christ characterized future punishment a revelation of his thought about it which impresses them as more awful than his direct statements.

A third way is to create an idea of God from a study of nature, the Bible and other literature, to demonstrate that he is a being of infinite love and omnipotent power, that if he shall succeed every one will be finally saved to everlasting life. This is the most logical method of doing away with the doctrine of eternal punishment. It affirms that since God loves every human soul as he loves himself and has absolute power over them all, of course he will succeed; that such a soul never will be punished, as the New Testament says, "with everlasting destruction from the presence of the Lord." No Calvinist ever preached a fatalism more complete than this. It sets aside relentlessly every manifestation of God through Jesus Christ which conflicts with its logic; and it denies to man absolutely any freedom of will which the omnipotent love of God cannot and will not overcome.

This method is an appeal from the Christ to some present day theologians. That it is growing in favor is apparent to those who read current discussions of this topic. The teaching of Christ is rarely referred to by those who would disprove the orthodox doctrine of future punishment. Those who hold it are often spoken of as though they were responsible for creating it, and as wanting in sympathy for humanity. Those who reject it are quoted as if they spoke with authority, and were benefactors of mankind. The *Transcript*, for example, asks if *The Congregationalist* is "really vouchsafing a crumb of comfort" for those who do not believe in the doctrine of eternal punishment, "which will in the near future be abandoned by all intelligent Christians."

Were it not for the many inquiries received, it would seem unnecessary for *The Congregationalist* to say that it accepts implicitly the teachings of Christ on this subject. We do not know certainly anything about the future life except what has been revealed through him. To turn away from his teaching concerning hell or heaven and to seek that of those who reject his words would be for us to enter a path which leads to the abandonment of Christian faith alto-

gether. Concerning the nature of future punishment we do not dogmatize. We refuse to pronounce sentence on individuals. Jesus Christ is the revealer of the future world. He said that the righteous shall go into life and the wicked into punishment, and describing both with the word "eternal" he let the curtain fall. We know no more of that world than has been revealed through him.

It is often said that the doctrine of future punishment has been practically banished from orthodox pulpits. It is true that disproportionate emphasis in preaching is laid on this present world and the duty of Christians in it. From our observation we judge that less is said in New England pulpits about the future life than in other parts of the country. But we think that throughout the land there are already signs that the churches of Christ are coming anew under "the power of an endless life." It certainly is not true that the doctrine of future punishment is not preached in Congregational pulpits. Of that we have sufficient evidence. We need mention but a single example. One of the most representative of Congregational churches is the Broadway Tabernacle, New York. Within the present month we heard in that church a sermon by its pastor from the text, "Fools make a mock at sin." From descriptions of specific sins he set forth the nature of sin and the folly of fools who make light of it. He put before his hearers the words of Christ concerning the punishment of sin, which he declared would be eternal. He showed at what cost men have been redeemed from sin. The large audience listened intently, and as the preacher, in quiet, earnest tones, described the ruin which sin has wrought and is working, the gospel of salvation for lost sinners through Jesus Christ grew luminous and splendid. Its message appeared to be supreme over all other themes which demand attention. It was a tender and impressive summons from the God of infinite holiness and love to put sin away and enter into the kingdom of God. That message will never be superseded by any philosophy which makes sin and its penalty, salvation and its blessedness, less than they have been declared to be by the Son of God and the Saviour of mankind.

Interpreting God to Men

One of the gravest hindrances to the spread of the gospel is that men do not understand God's dealings with them. This is true not only in reference to missions but also in Christian lands, in our own communities. The mystery which often shrouds the motives, and even the actions, of the divine Being was so depressing to the believer before he surrendered himself to God that he ought not now to wonder that unbelievers are perplexed and repelled by it. It is his mission to help them in regard to it. He is to be God's interpreter.

He has learned to trust. He has experienced the safety and satisfaction of unfaltering faith, in spite of a prospect no matter how threatening and discouraging. He has learned something of the Heavenly Father. He therefore may serve as a link between God and his fellowmen. He is in sympathy with both. He can tell his

fellowmen what he has found out about God and duty. He can tell them this looking also at the matter from their point of view, for once it was his own.

Here is where much of the strength of the Christian lies as a worker for souls. Let him recall his own earlier gropings after God, it may be even his own disregard of God, and let him mentally put himself once more in the place of him to whom he would appeal. Then let him make his plea with courtesy, tact, kindness and unaffected sincerity, and he will not wholly fail. If he do no more at first, he at least will make an opening for future efforts which may succeed.

Current History

The Issues Growing Out of the War

By universal agreement the nation now stands at the parting of the ways. The new burdens and problems are to bring radical changes in party policies, individual alignment and political and constitutional structure. Viewed in its largest aspect, it is a scene in a race drama rather than a page in the history of a nation. The decline of the Latin, the dominance of the Teuton, the onset of the Slavic races are all wrapt up in every pen stroke of the commissioners at Paris, in every military order issued by United States officials at Manila and Havana, and the journalists, legislators, preachers of this country who refuse to look at it in this large way and insist upon discussing it from the standpoint of the selfish interests of the United States alone err grievously both intellectually and ethically.

In view of this, it is essential that there should be the freest discussion of the issues involved, in order that the people who vote for congressmen in November, or who in any way are called upon to shape national policy, should act intelligently. Judging by the reception given to the utterances of the President in his tour through the middle West, and corroborating this by the testimony of such men as Rev. Dr. Gunsaulus, who reports that in a recent lecture tour in the Upper Mississippi Valley he found universal desire to expand territorially and politically, and by such utterances as Presidents Adams of Wisconsin and Northrop of Minnesota State Universities have made on the subject, it is apparent that the section of the country which now controls it politically has no intention of permitting the reversion to Spain of any territory either in Pacific or Atlantic waters.

Sentiment in the East is by no means like-minded. Here radical differences of opinion appear among men who think alike on other subjects. Andrew Carnegie, Edward Atkinson, ex-Secretary of the Navy Herbert, Congressman Boutelle of Maine during the past week have expressed the hope that the United States will withdraw from the Philippines and so far as possible maintain its former isolation. Ex-Ambassador to Spain Woodford and President Gilman, on the other hand, have made it clear that however much we may wish to return to our former fancied isolation and security from the burdens and responsibilities, it is impossible and not only impossible but unworthy to be thought of by people who



have faith in divine Providence and an overruling destiny which calls upon nations to arise and go forth whither they know not. President Gilman does not hesitate to say that if in governing our new possessions we find ourselves forced to depart from a pure democracy we need not therefore be alarmed, for he is sane enough and brave enough to declare that democracy is not a panacea for all evils, nor suited for the government of all races or for any one race at all stages of its existence.

Discussion being rife in some quarters, especially in New England, as to whether the war was a just one and whether young men who volunteered were intelligent patriots, perhaps it is well to note the words of President Eliot at a memorial service held at Harvard last week. He said:

We all have seen the sentiment that this war was not worthy fighting for; that this war will bring upon the country unforeseen evils; that the young man had no cause to go to this war; that educated young men in particular ought to have known better than to have gone to such a war. I do not repeat what I hear. These views seem to me unsound, but if sound irrelevant.

Be it also noted that ex-Minister Woodford distinctly asserted, in the address from which we quote elsewhere, that the war with Spain was inevitable. He has been quoted hitherto as saying that it could have been prevented if Congress had been more patient with the Executive.

At Porto Rico

Details from Porto Rico relative to the formal evacuation by the Spaniards indicate that it was an occasion of simple dignity, and that the bearing of the United States officials and our new citizens was worthy of all praise. From this time on the United States officials will endeavor to suppress local political quarrels, and adapt military rule to the exigencies of the hour until Congress can legislate on matters important to the future commercial prosperity and social stability of the island. Wherever it is found possible Spanish officials, willing to transfer their citizenship, are kept in office. General Wood's proclamation in Santiago province is an admirable one, inspiring to every American who reads it and considers what it means to the oppressed, burdened, pillaged natives who have never really known what liberty or law have meant. News from the Philippines indicates that a conflict between the insurgents and our troops is imminent. Aguinaldo's authority seems to be waning. Commerce in Manila is at a standstill and the British residents have petitioned Great Britain to aid in every possible way in establishing order. The only way she can do this is by strengthening our case wherever she can by diplomacy. The Peace Commission at Paris is at a standstill over the question of the United States assuming some of the Cuban debt, but Spain has formally agreed to the cession of the island of Guam in the Ladrões.

The Vital Issue in the Empire State

The mass meeting in Carnegie Hall, New York city, last week, at which Democrats of all stripes, Republicans, free silver and gold standard advocates joined to protest against Richard Croker's attempt to control the judiciary of New

York city as well as its legislature and executive departments, will not soon be forgotten by those who attended it. Nor will Mr. Croker be likely to remain indifferent to the movement which it has started.

Mr. Croker's hostility to Justice Daly and his refusal to permit his nomination may be the act which, more than any other, will bring about Mr. Roosevelt's election and the defeat of many another Tammany plan for increasing the spoil of its area and oligarchic sway. In thus overreaching Mr. Croker has revealed himself in his true garb to many who might otherwise have voted for his puppets. If one would gain hope for the future of democracy, if one would seek an arsenal of facts and arguments with which to fight "bosses" everywhere, if one would gather proof that partisanship, even in New York, is put lower in the scale than liberty under law, let him read the speeches made on this occasion by Hon. J. C. Carter and Bourke Cochran, and the letters from Abram S. Hewitt, Joseph Choate and other eminent men. "Those whom the gods would destroy they first make mad," and Mr. Croker, by revealing the Tammany intention to control the State judiciary, has raised an issue far graver than the scandals of the canal department which Mr. Roosevelt promises to investigate thoroughly, or the maladministration of the War Department, or the proper foreign policy of the nation, in the settling of which Mr. Roosevelt and the legislature of New York cannot, if they would, have much to say.

The Ideal of International Peace

Despite the sneer of England's virile but scarcely spiritual poet, Rudyard Kipling, and notwithstanding the skies that lower over the channel that separates Great Britain and France, the movement toward the establishment of peace on earth goes on wherever individuals or associations of individuals with sufficient faith in the Christ ideal are to be found. That the central body of Trades Unionism in Great Britain and the Congregational Union of England and Wales should have expressed their gratitude to the czar of Russia for his plea for a lessening of the burdens of war is not surprising. The Christian and the wage-earner suffer much by the burdens that needless militarism impose. The text of the resolutions passed by the Congregational Union read thus:

This assembly of ministers and delegates of the Congregational churches of England and Wales records the supreme satisfaction with which it has read the manifesto of the czar, requesting a conference of the Powers to consider the possibility of a reduction of the excessive armaments which at present oppress the nations. They discern in this manifesto the expression of a conviction which has for years past been growing in the minds of the peoples and their leaders under the inspiration of the Prince of Peace, whose reign involves "peace on earth." While not unmindful of the difficulties and perils of the whole question, this assembly earnestly and respectfully urges upon her Majesty's government to do its utmost to make the conference a success, and prays that the result may, under divine guidance, secure a permanent reduction of the armaments of Europe.

The Protestant Episcopal Convention, in session in Washington, D. C., last week, voted to send the following letter to Czar Nicolas:

To His Majesty, the Czar of Russia: The general convention of the Protestant Episco-

pal Church, composed of bishops, clergymen and laymen, hails with joy the great peace manifesto which your Majesty has issued. We earnestly hope that the conference may result in a reduction of the excessive armaments, which are a crushing burden on the people, and in the establishment of some method of judicial arbitration for the settlement of international difficulties, by which may be preserved "the principles of equity and right whereon rests the security of states and the welfare of peoples."

Your Majesty's appeal to international discussion will stimulate the consciences of civilized nations, and the inauguration of this noble movement may well be considered "a happy presage for the century which is about to open," and mark an epoch in the progress of the world. We earnestly invoke upon it the blessings of Almighty God, and pray that it may help greatly to hasten the coming kingdom of the Prince of Peace on earth.

The letter was agreed to—270 to 41.

President McKinley, responding to a committee which waited upon him in Chicago last week, urging his support for the cause of international arbitration of disputes, said:

I am indeed very glad to meet this representative delegation, and give you the assurance that the subject of your memorial shall enlist my early and earnest consideration. You are doubtless aware that I have informed the czar of Russia that the United States will be represented in the proposed congress of peace.

Germany and Turkey Fraternize

We confess that notwithstanding Emperor William is the ruler of a Protestant nation and the head of a Protestant state church, and that whatever he may gain in the way of concessions from Turkey will strengthen the position of all Protestants resident in Turkey, we cannot rejoice with any enthusiasm over his present relations with the sultan of Turkey. As we read of the formal welcome given to the Christian ruler by the Mohammedan, as we note that valuable presents are exchanged and speeches of adulation as well, we cannot help remembering that the Turkish monarch is still the unrepentant potentate whom Mr. Gladstone described as "the great assassin" of Christians; he is still "Abdul the damned," whom William Watson's pen has forever enrap in the amber of his caustic verse. Much as peace is preferable to war and diplomacy to force of arms, is it not true that the figure of the Christian Crusader who went forth to rescue the tomb of his Lord from the hand of the infidel appeals more to the heart and the imagination than this modern Lutheran Christian monarch who sets forth under the guidance of a professional tourist to enter the city of Constantine and the city of David, bent upon attaining by diplomatic wiles that which German colonial expansion demands, and not overscrupulous about the degree of concession to Mohammedan pride and vanity which the performance involves? It is easy of course to extenuate the action if one remembers the Teutonic ambition to expand eastward and meet and challenge the Slav at the gates of Constantinople itself, or if one believes that the race impulse is of more consequence to humanity than the maintenance of sectarian or personal self-respect. It is easy to imagine how a time may come when the Germans of Germany and Austria may stand as a wall against the Slavic deluge, and in such a case a German outpost in Asia Minor and Syria would be of incalculable advantage to civilization. It

is also easy to see, as a writer in the October *Fortnightly Review* points out, that the Power which controls Syria holds the key to the great intercontinental railway which in the twentieth century will be constructed from Constantinople to Hong Kong. In aiming to control Asia Minor and Syria Emperor William is only following out a far-sighted policy outlined by German statesmen years ago.

But after all this is said, with all that it implies in the way of the intellectual and moral betterment which would follow German occupation, one cannot help wishing that Emperor William could have attained his purpose without covertly aiding Turkey when Christian Europe was for punishing the Power guilty of the Armenian outrages, without openly aiding Turkey during the war with Greece and during the discussion of the terms of peace, and without those protestations of affection and respect for Abdul Hamid II. which have made his present visit so revolting to all who admire self-respect and imperial dignity. It may be an opportune, and in the long run wise, course, but it certainly is not an inspiring spectacle.

Great Britain and France Militant

If France and Russia have determined to force a reopening of the Egyptian question, or if they have agreed that the time has come for the frequently predicted and long-expected test at arms of the real or fancied superiority of the Dual Alliance over British skill and power, then it is conceivable that the incident of Major Marchand's prior occupation of Fashoda and Great Britain's rejection of his right so to do may be made the pretext by France for declaring war. If, on the other hand, the domestic condition of France is such that her wisest civilians and statesmen are unable to restrain the military party in their desire to find in war the glory that will divert criticism from the scandals of administration which further probing of the Dreyfus case are sure to bring to light, then, also, the incident may be made the pretext for war. In itself the incident has no such importance as to warrant two great civilized Powers in resorting to arms, and the ablest and most patriotic men of both nations recognize this. But if France with her ally, Russia, really intend to contest the British right to control of the Nile valley and thus open a highway from the Mediterranean to the cape, then British public opinion will support Lord Salisbury in resisting France by force of arms. Such speeches as Lord Rosebery and Sir Michael Hicks-Beach have made during the past week, and such preparations as the British navy has made for immediate action should war be declared, indicate clearly the unanimity and sturdiness of the British will on the subject.

Lord Salisbury will make it easy for France to withdraw and tide over her domestic crisis, but he will not recede from the main position set forth in his correspondence with the French minister of foreign affairs, namely, that Great Britain claims ownership of all territory formerly possessed by the Khalifa, and that since the latter's defeat in the battle of Omdurman, and especially since Great Britain has spent so much treasure and life in conquering the territory watered by the White Nile, she does not intend

now to be deprived of it. Involved in this controversy and worthy of strictest scrutiny is the part to be played by Russia and Abyssinia as the next act of the tragedy unfolds. If the Franco-Russian Alliance has any substance at all, viewed from the French standpoint, now is the time for Russia to help her ally. If King Menelek of Abyssinia is an ally of Russia and France, or an ally of Great Britain, he also must soon show his hand. The accompanying map makes clear the topography of the territory in dispute and the strategical importance of Fashoda.



NOTES

The tide in Pennsylvania is running strongly in favor of the Methodist preacher and Republican candidate for governor, Rev. S. C. Swallow, who stands on the simple platform, "Thou shalt not steal."

It is a somewhat significant fact that the French Catholic Canadian, now minister of public works in the Liberal cabinet, recently said publicly that he never could and does not now understand the Franco-Russian alliance; and that he looked forward to the day when Great Britain, France and the United States would be allies.

Theodore Bacon of Rochester, N. Y., son of the eminent divine, Leonard Bacon, D. D., is the candidate for governor of New York State on the ticket supported by those reformers who distrust Mr. Roosevelt, because he either seemed to or actually did parley with Senator Platt relative to his nomination, and who refuse to follow him also because they do not agree with him on the territorial expansion issue. Hon. Carl Schurz announces that he will vote for Mr. Bacon because of distrust of Mr. Roosevelt on this latter issue.

Gen. B. F. Tracy, ex Secretary of the Navy, intimated in a speech made in Brooklyn last week that if the Secretary of War had as much authority in managing the War Department as the Secretary of the Navy has in managing the navy we should be saved much mismanagement in the Department and have a far more effective administration. As it is, the heads of sub-departments hold appointments for life, subject, of course, to good behavior, and neither the President nor the Secretary of War can remove an incompetent

official without preferring charges and proving them.

Russia's seizure of the leading port in Manchuria last week, without any protest from Great Britain, would seem to indicate that "the open door" policy had been dropped by Lord Salisbury, and that with it the "sphere of influence" policy taken up, which will give Russia a clear field in North China. The examination of the Emperor of China by the physician attached to the French embassy indicates Russian-Franco dominance at Peking. The diagnosis reveals chronic disease of a serious type. French pressure for indemnity, due by reason of damage to Catholic missions recently suffered, is strong now. The Boston and Petrel of our navy have arrived at Tientsin.

In Brief

Rev. Dr. John Clifford says that much as he prefers London to New York dailies, on the whole, nevertheless he admits that the New York papers give ample reports of all matters connected with institutional religion.

Is faith in the press increasing as an agency for spreading the gospel? The Society for promoting Christian Knowledge received last year the largest income of any one year during the present century, about \$290,000.

Of the 598 churches in Massachusetts 131 have fulfilled their mission as to benevolence by contributing to the work of our denomination through its seven societies. We should be pleased to add to the list published on page 571.

After the War for Independence the Christians of the new nation became apathetic, sank into an almost fatal lethargy. Strange yet true, unaccountable but incontrovertible. Let not the record after this war be the same!

The General Theological Library, on Mt. Vernon Street, is proving more and more serviceable to ministers, as will be seen by an announcement in another column. Ministers all over New England are taking advantage of its provisions.

It is a most lamentable fact that Rev. Justin D. Fulton should have journeyed to Havana and begun a Protestant crusade against Roman Catholicism there. He is the incarnation of the type of Protestant which will do the least good and most harm in that country now, and evermore.

Rev. J. B. Hawthorne of Nashville, Tenn., addressing the Baptist Union of Boston last week, said that no greater blessing ever came to the South than the defeat of secession and the downfall of slavery. "The preservation of the Union and the abolition of slavery were the salvation of the South," he said.

The Presbyterian Board of Foreign Missions has declared itself ready to enter on work in the Philippine Islands provided the opportunity is given and funds contributed for that specific purpose. The church in Yonkers, N. Y., of which Dr. G. F. Pentecost is the pastor, has contributed the first gift, \$1,000, for this purpose.

We invite attention to a series of editorials, of which the third appears this week, on the character and mission of Congregational churches and their relations with other denominations. The two previous topics were, What Congregationalists Believe and How Congregationalists Govern Themselves. Several more are to follow.

The general convention of the denomination which calls itself Christian, meeting at Haymarket, Ont., rejected the report of its committee on union with Congregationalists. We are not surprised at this result, and we think that fraternal relations between the two bodies may best be promoted by putting aside

for the present all discussion concerning union in one organization.

"Great visions rise up before me as to what this church, with all its resources, might become," writes a newly-installed pastor. And then he adds, "I have hardly decided whether the vision inspires or crushes me." May he have grace and pluck and persistency to realize the ideals which at the present moment are so clear-cut before him. Perhaps the church has some responsibility in the matter.

Julian M. Sturtevant once wrote about Leonard Bacon that when he (Sturtevant) went to Illinois as a pioneer missionary he put himself very much in the position of a man digging at the bottom of a well that is "greatly dependent on those who stand at the windlass at the top." Bacon, he said, "never forgot the man at the bottom of the well." Have you forgotten the men at the bottom of the well?

Rev. B. Fay Mills, who was enrolled a member of the Unitarian Conference a few months ago, has preached for three Sunday evenings in Hollis Street theater. In his first sermon he told why he abandoned orthodoxy, in the second he discussed the opportunities of orthodoxy, and last Sunday he claimed to demonstrate that Jesus was not orthodox. And still some people claim that Unitarian ministers could find subjects to preach on without attacking orthodoxy.

The timeliness of the *British Weekly's* exposure of the charlatany which is so large an element in so-called Christian Science has been proved recently in two striking instances of death in England due to criminal neglect, where "healers" rather than physicians have been given entire control in the management of cases of illness. Major Cecil Lester, ill with tubercular peritonitis, died Oct. 12. The coroner's jury, after full and careful examination of relatives and physicians, expressed its abhorrence of the so-called "treatment." Harold Frederic, dean of the staff of American journalists in London, died there last week. The testimony of reputable practitioners and the sensible laymen who served on the coroner's jury at the inquest in this case is that Mr. Frederic might have lived to write many admirable letters from London and many other strong novels if he had not fallen into the hands of a female Christian Science practitioner. John Bull stands less nonsense than Brother Jonathan. He is not as tolerant or good-natured. Hence we await with interest the action of the British public and courts as they deal with a "fad" that has just been transplanted to British soil.

The Function and Scope of Councils

The October meeting of the Boston Congregational Club last Monday evening was a spirited and practical one, which contributed admirably to bettering the understanding and the practice of the Pilgrim polity. Hon. A. H. Wellman gave the legal layman's conception of the importance of the council, and he dwelt with particular emphasis upon the duty of the churches in carefully selecting their ablest and most sensible men as lay delegates. Hon. J. M. W. Hall gave the business man's diagnosis of current ills. He pleaded for a reversion to the original type of council, deprecated the frequent nullification of the decisions of councils by ministerial conferences and wished for more accord on the subject of doctrine. He intimated that if the churches exercised more care over their theological seminaries there would be fewer heretical graduates appearing before councils. His statement, that if the churches ceased to demand and councils ceased to pass heterodox candidates the seminaries would cease supplying them, later in the evening called forth a vehement protest from Rev. A. A. Berle,

who protested against such an implication against the liberty of the clergy and the liberty of the seminaries. Mr. Thomas Weston dwelt on the dangerous tendency to "pack" councils, deplored the unwillingness of councils to follow precedent, and pointed out the wisdom and necessity of filing the findings and records of councils in some place where they might be accessible to churches and individuals, for whom they would often serve as most valuable guides in subsequent years and decades. He suggested the Congregational Library in Boston as a suitable place.

Rev. W. E. Barton objected to the multiplication of individuals called to councils, and showed how, in councils recently held in the vicinity of Boston, the denomination had been subjected to misrepresentation by decisions which did not fairly represent the churches. Rev. H. A. Hazen earnestly seconded this criticism of Dr. Barton's, and said that the time had come for churches to maintain their self-respect by declining to attend councils where individuals preponderated, or were in excess of normal limits. Rev. Nehemiah Boynton wished that councils might more adequately recognize their responsibility as they pass sentence upon men that make or mar them for life, and he insisted that councils should not place too much emphasis upon intellectual ability or orthodoxy, but try to discover whether candidates for the ministry were truly spiritual and surely possessed of tact, adaptability, fitness for the exacting demands of the hour. Mr. Samuel Usher asserted the council's duty with respect to guarding the good name of the local church. He thought that too often the council thought more of the future professional standing of clergymen than it did of the churches which they serve.

The presence of Hon. Nelson Dingley of Maine, the veteran congressional leader, lent interest to the occasion. He had a hearty welcome, and his speech, while brief, was intensely loyal to Congregationalism and full of hope for the future, inasmuch as he knows that the country has hosts of just such godly, earnest and self-sacrificing men as he saw before him.

Our Foreign Policy

THE POSITION TAKEN BY DR. GILMAN, NORTHROP AND GENERAL WOODFORD

The most prominent theme at this time in public meetings of a political character is our country's relation to the lands which have been brought under its care by the war with Spain. It is fortunate that this subject is treated dispassionately, not from a partisan standpoint, by scholars and statesmen in utterances which both reflect and guide the most enlightened public opinion. We give below extracts from addresses made last week on this topic by representative men.

At the 152d anniversary of Princeton University President Gilman of Johns Hopkins said:

"Whatever we may think of the annexation of Hawaii, or of the value of Porto Rico, or of the wisdom of the recent war, or of its necessity, or of the terms of the protocol, or of the perplexities in which this country is involved, here we are, face to face with new problems, new responsibilities, new opportunities. They are not ghosts and specters which will vanish as we approach them; they are giants, tough and grim, armed with clubs and full of deceit—with which we shall have many a rude encounter before we prevail. . . . Nor should we forget that if none of these acquisitions had been made our influence in the Pacific would still be very great. Our merchants, missionaries, travelers, men of letters, artists, scientists are bound to traverse Oceania. American influence is sure to be felt in Australasia and eastern Asia. We once made a call upon Japan, and behold the results!

"From this influence there is no escape. The question is how best to use the advantages of

our position for the good of mankind. The Chinese policy is to remain shut up within a wall, repel all assault and refrain from interference with the affairs of other people. Shall the Americans, abandoning the opportunities that have been placed in their hands, maintain a similar seclusion and be contented with coaling stations; or shall they establish themselves as a civilizing force in the Pacific?

"The principle that government depends upon the will of the governed is not of universal application. There are constant conditions in which authority must be exercised over those who are incapable of governing themselves. It is as true of nations as it is of individuals that they must learn the art of self-government. Democratic institutions may be partial and gradual as well as complete."

President Northrop of the University of Minnesota, at the peace jubilee in Chicago, said:

"Whether it is desirable for us to acquire more territory now is not a question to be decided exclusively by our past policy, be it what it may be, but it is to be decided by present expediency. It is a practical question, to be determined by our interests and our duty. Let us look for a moment at the facts. No other war ever entered into by the country was sustained with such unanimity of popular sentiment as was the war with Spain. In the prosecution of the war and in the diplomatic proceedings of a later date the President carefully noted the drift of public opinion and in all respects as carefully followed the manifest wishes of the people. No President, not even the revered Abraham Lincoln, ever kept himself, in time of war, in closer touch with the American people or more scrupulously pursued the policy which they desired. And the American people are satisfied with what has been accomplished. The real hero of the war is undoubtedly the President of the republic.

"With perfect confidence in the sagacity and patriotism of the President, the nation waits in silence and in hope, and 'not a wave of trouble rolls across its peaceful breast,' despite all the walls of those gentlemen who, mistaking the past policy of the country, desire it to remain forever one and unchangeable, who are inexpressibly grieved because the giant is no longer content with the nursery rhymes which were sung around his cradle, but insists on singing the Battle Hymn of the Republic:

In the beauty of the lilies Christ was born across
the sea,
With a glory in his bosom that transfigures you and
me;
As he died to make men holy, let us die to make
men free,
While God is marching on.

"We all hope that our country in the future will be the home of liberty, of justice and of humanity. And it is not a bad way to promote these at home to do something for liberty and justice and humanity in the islands of the ocean. The man who thinks only of himself grows narrow and mean, and so does the nation."

General Woodford, at the meeting of the Massachusetts Club in Boston, said:

"Let me frankly say to you, gentlemen, for myself I see no escape from an enlarged and constantly enlarging colonial policy by the United States. I could wish that it were otherwise, but our flag is in Porto Rico; what will you do with it? Our flag is in Cuba; what will you do with it? Our flag is in Manila Bay; what will you do with it? I do not believe that wherever the flag has gone there, perforce, the flag must stay, but I do believe that, under the forceful guidance of Providence, or through the inevitable development of evolution, or through the compelling stress of fate, I do believe that the clock of the world will not move backward, and that wherever our flag has gone there the liberty, the civilization and the humanity which that flag represents and embodies must remain and, God helping us, remain forever."

Restatements of Christian Truth*

The Atonement

BY PROF. HENRY CHURCHILL KING, OBERLIN

The atonement is the most sacred of doctrines and lies closest to the heart of the Christian. We need to speak honestly to one another concerning it, but it ought not to be the subject of bickerings. We certainly cannot take Frank's method of apparently denying Christian experience and loyalty to all who do not interpret the atonement precisely as we do. I can only say briefly (and therefore with increased liability of misunderstanding) and untechnically how this central truth of the Christian life best comes home to me.

A single word as to point of view. Many of us find it increasingly difficult, if we are to keep true to the facts, to draw hard and fast lines within the Christian life. The life is a unity. Christ's whole work for us is a unity; it has its different aspects, it is true, but no one of them can be treated adequately by itself. The atonement thus comes to stand for Christ's entire deliverance of us from sin in its power and guilt and stain. Or, to put the same thing positively, the atonement is Christ's bringing men into unity with the Heavenly Father—a real at-one-ment, involving not only forgiveness and reconciliation but a sharing of God's life of love.

Still more important, for our point of view, is the ground of the growing dissatisfaction with all the older theories of the atonement. At bottom the difficulty seems to be that, because of the stronger sense of the personal and ethical, which is characteristic of our time, the older theories are felt to be more or less mechanical and arbitrary. Analogies that once seemed adequate now satisfy no longer because under them we are simply not able to conceive the atonement as a really moral and spiritual process. Now the facts here are intensely personal and ethical, and we must be able to conceive the process in harmony with these facts.

No small part of the difficulty of avoiding the mechanical and arbitrary, and even the physical, in our theories of the atonement has been due to a misreading of Biblical analogies. It is just here that Dr. Henry Clay Trumbull seems to me to have performed a service as yet but poorly recognized by the church at large. Dr. Trumbull's exhaustive survey, in his books on *The Threshold Covenant* and *The Blood Covenant*, seems to make it clear that these two covenants, both rooting in the primitive marriage covenant, are the oldest and most significant forms of covenanting and have been practically universal; that their meaning is profound but clear, the threshold covenant representing both a marriage covenant and a family covenant, and the blood covenant constituting the closest tie which the primitive world could conceive between man and man; that this covenant idea becomes thus the germ, the symbol and the formative prevailing thought of the later religious ideas of covenanting and

sacrifice and altar and sacrament and communion; that, in particular, the covenant idea definitely predominates in sacrifices among all peoples. The Biblical representations, the writer believes, when carefully examined are found to be in entire harmony with these facts and to gain much in clearness, in meaning and in consistency when put in the light of these facts. Christ himself definitely chooses to connect the memorial of his death directly both with the old threshold Passover covenant and with the blood covenant. The covenant idea is plainly predominant both in the Old Testament and in the New.

If these statements are correct, it becomes of surpassing importance clearly to understand the covenant idea. Dr. Trumbull's own summary statement on the blood covenant may be taken as giving the heart of the whole matter:

From the beginning and everywhere blood seems to have been looked upon as pre-eminently the representative of life; as, indeed, in a peculiar sense, life itself. The transference of blood from one organism to another has been counted the transference of life, with all that life includes. The intercommingling of blood by its intertransference has been understood as equivalent to an intercommingling of natures. Two natures thus intercommingled by the intercommingling of blood have been considered as forming thenceforward one blood, one life, one nature, one soul—in two organisms. The intercommingling of natures by the intercommingling of blood has been deemed possible between man and a lower organism; and between man and a higher organism—even between man and deity actually or by symbol; as well as between man and his immediate fellow.

A covenant of blood, a covenant made by the intercommingling of blood, has been recognized as the closest, the holiest and the most indissoluble compact conceivable. Such a covenant clearly involves an absolute surrender of one's separate self, and an irrevocable merging of one's individual nature into the dual or the multiplied, personality included in the compact. Man's highest and noblest outreachings of soul have, therefore, been for such a union with the divine nature as if typified in this human covenant of blood.

Under this interpretation the references to blood in both the Old Testament and the New are put in an absolutely different light, and the message of the blood is no longer a hard, repulsive, stumbling thing. So far from emphasizing the physical, it points everywhere to the closest spiritual relation; and the process is not only not mechanical, it is distinctly personal and moral. The whole emphasis has been on the death; now the blood has all its significance as life, as pointing to a mutual sharing of lives, a union of life with God. It has testified to the distance of God from the sinner, to the need of propitiating God; now it testifies to God's nearness, to God's loving and seeking the sinner and proffering to him the closest personal covenanted friendship with himself, though never in any condoning of sin. Christ's own words in interpretation of the eating his flesh and drinking his blood point to the same close spiritual relation between himself and his disciple as the one vital thing—"As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me." The blood

covenant points directly to just such a union of lives as Paul everywhere indicates by his repeated "in Christ." "For me to live is Christ." The Biblical analogies themselves, therefore, when rightly understood, not only permit, but rather urge, a scrupulous recognition of the strictly personal and spiritual nature of the facts here involved.

Now what are the fundamental facts implied in every consideration of atonement? A loving God and a sinning man; a righteous Father's love, a son's sin; a God who hates sin, but loves with unconquerable love his child and cannot give him up. The facts are all spiritual, moral, personal, and they are real as love and sin—there are no fictions. Here is the root of all atonement, but there is no "scheme of redemption," no devices, no "transactional basis."

And love here implies inevitable suffering. "God is in Christ," simply, honestly acting out his real heart toward men. He must seek, for he loves, and he cannot love a sinning child and not suffer in his sin. The more he hates sin and the more awful he sees it, and the more he loves his child, the more must he suffer. But more than this is involved. God not only suffers in the sin of his child, but there is no cheap way to save him from his sin. The suffering must continue all the way. The man can be saved to character ultimately only by the divine association, and the association of the holy, loving Father and the sinning son can only mean suffering. These are the inevitable facts—love, sin, suffering. "Behoved it not the Christ to suffer?" "He bare our sins." God is no indifferent onlooker. He cares and he suffers.

Now, let one put the question to himself clearly. When is God's victory over sin complete? When sin is punished? This is but an unsatisfactory victory, wholly failing to satisfy either God's hatred of sin or his love of his child. No; God is victorious over sin—his law and righteousness satisfied only when sin ceases. It is utterly unthinkable that, on any ground, God could prefer the punishment of sin to the ceasing of sin.

This, then, is the very thing that the grace of God accomplishes. God's suffering love in Christ secures such a triumph of righteousness over sin as punishment could never gain. It wins the man into the covenant friendship with Christ, into sympathy with him who was in absolute sympathy with God. It puts his sin, in the first place, in the light of the suffering love of God, and brings home the shame and the guilt of it to the heart of the sinner as no punishment could do. It breaks the hard heart. It brings him to share God's hatred of his sin. Not hell, real as that is, but the vision of the suffering heart of God—of what sin costs the Father—convicts of sin with fullness. This self-sacrificing love of God in Christ brings the man into the sharing of Christ's purpose also—the sharing of his life of love. There is here the promise of the end, of the complete triumph over sin. The child

*The second in the series *Restatements of Christian Faith*. The first, *The Doctrine of Sin*, by Professor Fisher, appeared Sept. 8. Other articles on *The Kingdom of God*, *The Future Life* and *The Bible* are to follow.

now shares the Father's own purpose for him, and enters heartily into it. He has begun a divine covenanted friendship that only needs to have its way to make sin to cease. This is the real victory of God over sin, and it is wrought by love. "In Christ" there is a genuine at-one-ment.

Here, then, is the complete fulfillment of every type and analogy of covenant, and sacrifice and altar and sacrament, in the forgiving and cleansing power of the suffering love of God revealed in Christ, in the reality of the divine covenanted friendship.

Why, then, is the cross of Christ necessary? Why is so large a place given to it both in the New Testament and in the church? It is not necessary as death or crucifixion *per se*. The facts of the atonement are not physical, and the sin of man cannot be necessary to the plan of God. Not as a propitiation of the wrath of God. God himself is everywhere represented in Scripture as back of this work of Christ, and the nearest possible approach to expiation of sin is the ceasing of sin. Not as a punishment of Christ for our sins, or as an expression of God's anger with Christ. Both are ethically inconceivable. Christ suffers—he is in no true sense punished, and neither character nor the proper consequences of it can be directly transferred. Not as a mere governmental device of God to substitute something for the punishment of the sinner. The suffering love of God is far more effective than punishment, but God does not suffer for this end. Nor, finally, as a designed dramatic exhibition of God's love to man. God loves and suffers in Christ, but Christ does not come primarily to *show* the love and suffering of God but actually to seek men, to redeem them from their sin because he loves.

In a word, there is nothing arbitrary about the cross of Christ. As Professor Clarke says, it is no "transactional basis" for a reconciliation, but only the furthest possible point of an honest seeking of reconciliation on God's part. The self-sacrificing, self forgetting, seeking love of God in Christ holds back from nothing, even to the bitterest end, that is involved in his seeking of men. The crucifixion is voluntary but it is not sought.

Christ's death becomes thus—though not sought but coming inevitably in his seeking—a fitting, vivid and crowning setting forth of the whole spirit of his life and teaching, of the supreme love of self-sacrifice, of the seeking, suffering love of God. It sums up all. It was most fitting and practically inevitable, therefore, that the apostles and the church should emphasize, as they have emphasized, the cross of Christ.

Sin and love, and sin in the light of suffering love—the doctrine of a suffering, covenant-seeking God—this is the revelation of the cross, as of the whole life and teaching of Christ, and it still has this message for every man who sees it aright. And such a man can use without misgiving every analogy of Scripture. No one tells too much; they only fall short. He knows that it is vain to seek for any mystery more deep and sacred than holy, self-giving love and the divine covenanted friendship which this love offers, and he knows now how really "the Lord hath laid upon him the iniquity of us all."

South Carolina's Solution of the Liquor Problem

BY PAUL STANDISH

South Carolina has solved the liquor problem, that is, if anything short of actual destruction of the traffic can be called a solution.

The South Carolina law is unique. It provides for the sale of intoxicating liquors as a beverage, but eliminates the one fatal weakness of every other law that makes a similar provision. Every scheme of license leaves unimpaired the two mighty factors that everywhere and always, when allowed to act conjointly, produce tremendous evils, viz., the factors of avarice and appetite. The avarice of the liquor dealer under every license law in Christendom operates in conjunction with the appetite of the liquor drinker. What can the result be but disaster? South Carolina has, by one blow, stricken the factor of avarice from the calculation. Only the appetite of the purchaser, unappealed to by the avarice of the seller, remains to be considered. Is it any wonder that under the operation of this unique law drunkenness and crime have decreased in a marked degree?

I recently spent five months in Aiken and had the most ample opportunity to observe the working of the law, one of the two county dispensaries being located there. There was no tempting array of bottles in the dispensary windows; no pictures upon the walls to make the place attractive; no groups of men lounging before the counters and drinking together; there was no counter and no drinking; no chairs or settees inviting loafing; there was not even a three-legged stool for the weary visitor to rest upon. A space about six feet by ten feet was reserved for the public with a high fence separating the customer from the store. At a narrow opening in this fence the man who wanted liquor stood, gave his order and received his goods, put the bottle in his pocket and went out. No treating, no drinking, no loafing, just plain, straightforward business. The Aiken dispensary was the least attractive and least hospitable store in the city. What a contrast between it and the glittering establishment of the typical Boston rumrunner, with its free cheese and crackers, its glasses and decanters, its brilliant lights, its comfortable seats, its air of hospitality and comradeship, its plain-to-be-heard, "Come in and make yourself at home," its treating, its sociability, its strong appeal to the man with an appetite for strong drink to gratify it in the pleasantest sort of a way.

The Aiken dispensary lacks hospitality utterly. A grocery store or a tin shop appeals more to the social instinct. It is hard to see how the Aiken boys can ever learn to drink, and it is quite certain that not many of them will. The dispensary says to the passer-by, "If you want liquor bad enough to come in here and sign your name to a printed blank requesting the State of South Carolina to supply you with a pint, more or less, of whisky or some other liquor in a sealed bottle which you can't open on these premises, we will sell to you provided you are of age and sober, and it is daylight and a week day." If this is not making drinking a cold-blooded, uninteresting, prosaic thing, what is?

The restrictions, provisions and regulations of the dispensary law are manifold, but the basic principles that make the law what it is are only three. They are these: (1) The sale of pure liquor only by the State alone; (2) the payment of a stipulated salary to the dispenser, all incentives to increased sales being absent; (3) all liquors sold in sealed bottles, not to be opened upon the premises. Remove either of these and the whole system goes to pieces. Retain all, and the law is well-nigh perfect.

The principal provisions of the law in addition to the above are these: (1) No sales to minors; (2) no sales to intoxicated persons; (3) no sales on Sundays, holidays or after sundown on other days; (4) every purchaser must sign request for liquors; (5) no sales to habitual drunkards; (6) if dispenser is warned by one member of a family not to sell to another member and does so his bondsmen can be mulcted \$200 for each offense; (7) no seats provided and no loafing allowed; (8) no drinking on the premises; (9) one-fourth of voters in towns and cities may petition for dispensary, then an election is ordered and on a majority vote for dispensary the county board may establish one; (10) legislature chooses State board; (11) State board appoints county boards; (12) dispensaries may be closed by State board.

The dispensary law has contended triumphantly with the greatest obstacles and the most bitter and sustained attacks of powerful enemies. The ultra-prohibitionist and the proprietor of the "blind tiger" (the illicit saloon) have joined hands in assaulting it. Ridicule, more bitter perhaps than any before in the history of the country, has been heaped upon it. Armed resistance to its enforcement, attended even by rioting and bloodshed, has sought to overthrow it. But the assault which well-nigh proved its death, but which only a few months ago the United States Supreme Court silenced forever, was that of the repeated decisions of the United States Circuit Court to the effect that although the State might restrict its own citizens from engaging in the sale of liquor, it could not lawfully restrain those of another State from doing in South Carolina what the State itself was doing, provided that the merchandise was sold in the original packages.

Under this ruling "agents" of concerns in Georgia and other neighboring States came into South Carolina by the score, if not by the hundred, and opened "original package shops," in which liquor was sold under exactly the same regulations as in the dispensaries. The liquor was brought in in bottles laid upon sawdust in baggage cars, none of them, even the half-pints, being inclosed in boxes, baskets or paper even, but laid loosely in the car in order to come under Judge Simon-ton's ruling. It looked as though the law was doomed to destruction, but after months of discussion and agitation the Supreme Court ruled that a sovereign State has the power to regulate as it deems best the sale of liquor within its borders. The morning after the news of this last and greatest triumph of the dispensary law, the "o. p. shops" (as they were called) closed their doors, hung their shutters and shipped their stocks back to the source from whence they came, and today there is not a single "o. p. shop"

in South Carolina. There may be "blind tigers." No liquor law was ever absolutely enforced or ever will be, but beyond question the dispensary law is enforced as generally as any license or prohibitory law in the United States and has vastly reduced drunkenness and crime.

During my five months' sojourn in Aiken, a city of 3,000 population and 1,000 resident visitors, I did not see five intoxicated persons. I was told that under the old license law five saloons were in full blast on the main street and that drunkenness and crime prevailed to a degree entirely unknown under the present régime. One man deserves the sole credit of the conception and execution of this model legislation, and that man is ex-Governor Tillman.

Only one incident of the law remains to be noticed, and it gives ground for serious objection, especially on the part of bicyclists and barefoot boys, and this is the omnipresent dispensary bottle, half-pints and pints mainly; they are everywhere. The man buys his liquor, puts the bottle in his pocket, goes out, wanders down some alley or into some park, or saunters along the street or over into the field or somewhere else, uncorks his bottle, empties it and throws it away. It gets broken often; the bits of glass are in the street and on the sidewalk, and the wheelmen and the boys with sockless and shoeless feet suffer in consequence. But the number of empty bottles intact and uninjured is myriad. They catch the eye continually in the gutter, over the fence, under the bushes, in the brooks, on the grass, in the streets, in the parks, in the woods, behind the stores, here, there, everywhere. They recall the famous lines of the Ancient Mariner, which, with slight alteration, could be made to read: "Bottles, bottles everywhere, but not a drop to drink."

Happenings in Washington

BY LILLIAN CAMP WHITTLESEY

Loyal to the Administration

The capital is, and should be, courteous to the Administration. Its citizens have no vote, but when an Executive is chosen they unite in giving him a welcome on the inauguration of his four years' stay among them, and it is not due to indifference or to policy that the good will continues. No city has a more vital interest in the general government than this, and the mere fact that it is ballotless tends to a fair and generous judgment. So, when asked what the people of Washington say about the conduct of the war, the reply is this: As a general thing, the press and the citizens here do not criticise the powers that be. They have great faith in the President, are willing to reserve judgment till after the findings of the present investigating committee, and for the present, having no political campaign to push, they are not letting the sorrows and hardships of war wholly overshadow the victories of soldiers and seamen at the front and the arduous labors of officials and statesmen at home. Secretary Alger will not resign under fire, however desirable such a step might seem to the country at large. A congressional investigation later on could not fail to bring out the awkward fact that members and senators insisted upon placing appoint-

ments to the army where the greatest political profit would accrue to themselves. In a democracy the governed are responsible for those who exercise power, and when wrong is done or blunders are made all suffer together. The many cases of typhoid prevailing in this section, as well as in other parts of the country, are doubtless attributable to the unsanitary location and conditions of the great army camps, and are the unhappy sequence of avoidable mistakes. A veteran of the Civil War tersely says, "Typhoid is a crime."

Colored Soldiers from the Front

On a recent morning the President, unwilling to let a personal sadness interfere with his promise to the heroes of the Tenth Cavalry, reviewed the regiment from the White House portico. This is the famous colored regiment of regulars that saved the day at San Juan Hill. They are a stalwart toughened looking set of men. As they came swinging up the avenue in their dusty uniforms, with their worn battle flags unfurled, cheer after cheer went up from those who, for the time, forgot distinctions of race and color in enthusiasm for the men who defended the colors, and as many white hands as black waved handkerchiefs in welcome. The men paid their respects to their commander-in-chief and were soon out of the city for further duty.

The Shaw monument in Boston has now a companion piece in the Shaw Industrial Hall at Alexandria. This new building is on the grounds of the John Hay Industrial School for colored youths, and the name is another tribute to the memory of Col. Robert G. Shaw.

A True Soldier

Major Wilkinson, who was killed in the recent deplorable Indian outbreak, was well known here both as an old campaigner and as an ardent soldier of the cross. Soon after his service in the Civil War he was detailed as military instructor at Howard University, and during his several years' residence in the city was most active in the Y. M. C. A. work and in the First Congregational Church. Later, in his occasional visits to Washington, he reported to this church as Congregational headquarters as regularly as to the War Department.

The Lighted Library

Among the best of Librarian Young's excellent recommendations to Congress in last year's report was the desirability of opening the Congressional Library at night. The appropriation was made, and the act went into effect Oct. 1. Before this date the delights and treasures of the Library were literally sealed volumes to the thousands of persons here in Government employ, except as they took time from their annual leave to enjoy them, and tourists lamented that this superb building must be studied within the seven hours that comprise the Government day. Now they can visit the Patent Office, Dead Letter Office, Treasury, Museum and the rest within the prescribed limits, and then have six hours for the Library.

It is restful to watch the twilight shadows fall over the long corridors, subduing the bright fresco and slipping from the white marbles. Suddenly the gloaming is pierced by a line of lights, glowing circles and arches appear and all the broad spaces are radiant and again palpitating with

color. More readers come to the Library during the evening hours than through the rest of the day, and the books called for are what may be termed solid reading.

While it is stated that there are more law students here than at any other point except Ann Arbor, the only public available law library has, until recently, been in the Capitol building in a small and poorly lighted room. Mr. Young has again had the best interests of the citizens in mind, and has arranged in the new building a large, bright room especially for students of the law. In it several hundred books have been placed, duplicates of those in the main law library at the Capitol, while any book called for can in a few minutes be delivered through the tunnel. The advantages to law students and to the members of the bar with important briefs to prepare are apparent. They can, if they choose, have a working day of thirteen hours, in a large, well-ventilated, light and quiet room, with every published statute, decision and authority at their command.

The Episcopal Triennial

Over three hundred bishops and deputies were pilgrims last week, not to a stern and rock-bound coast, but to that river island in the sunny South that is the site of the first Protestant church in America. The ancient town has vanished, but, in the stillness of the forest, around the crumbling tower of the building begun in 1610, the dignitaries and representatives of the Protestant Episcopal Church in America grouped themselves, near the spot where 291 years ago a band of weather-beaten pioneers gave thanks under the shade of an old sail cloth hung from three or four trees. Beneath the descendant of one of the very sycamores, possibly, were reverently placed the ancient silver cup and plate used in the first communion service observed by Protestants in this country. It was an occasion for fine historical addresses. Bishop Lawrence of Massachusetts happily gave the points of resemblance between the Massachusetts Puritan and the Virginia Churchman. Both had the Englishman's love of liberty, respect for constitutional law, common sense, enterprise and courage under hard conditions.

Episcopalians and Congregationalists in America approach each other in their statistics as well as in their history, and it is also noticeable that the secretaries of the dioceses have to be admonished for their delays in sending in reports. Their clergy number 4,843; our ministers, 5,405. Their communicants are 681,045; our membership 615,195. We have 200,000 more in the Sunday school than they, while they distance us in their total contributions by something over \$4,000,000 annually. Our gifts to missions, however, are much greater than theirs.

The three weeks' session closed Oct. 25, and on the preceding Sunday the entire convention, headed by the vested and other choirs of the city, formed in procession and surrounded the cross of peace on the new site of the Episcopal cathedral. It is the first structure placed upon the grounds and is a memorial to this convention and of the advent of peace, which turns each one of these bright autumn mornings into a day of thanksgiving.

The News of London

International Sentiment

It is pleasant to record the continued growth of affectionate relations between the British and American people. Recent deliverances on this side by American divines, notably Dr. Lorimer, Dr. Reuen Thomas and Dr. S. G. Smith, have given hearers welcome opportunities of manifesting their strong desire for international brotherhood. On the Sunday in September devoted by many Free churches to the promotion of Anglo-American union, memorable scenes were witnessed. The City Temple was crowded at both services, waves of emotion swept over the congregations, and although we do not take kindly to demonstrations at Sunday services it was found impossible to refrain from applauding the fraternal sentiments expressed by Dr. Reuen Thomas. The passages dealing with the same theme in Dr. Lorimer's missionary sermon before the Baptist autumnal assembly were similarly received. He sought to turn the current of feeling now running so strongly into distinctly religious channels by pleading for the united action of American and British Christians in foreign missions and other branches of common work. Dr. Lorimer, always a welcome visitor, has been this year in greater demand than ever. Already he has been booked by Marylebone Presbyterian Church to supply the pulpit next summer. At a farewell in Regents Park Chapel, at which members of the Marylebone Church were present, he said he was never so near becoming a Presbyterian as when preaching at Marylebone Church, and caused much amusement by adding that, as he had been brought up in the Scottish church, his mother never could forgive him for becoming a Baptist; so to soothe her he married a Presbyterian, whom a few months afterwards he baptized.

Baptists in Council

Much buoyancy and earnestness marked the autumnal gathering of British Baptists. Here again the sentiment of British and American fraternity was to the front, a resolution assuring "the citizens of the American republic of the admiration, sympathy and good will of British Christians" being passed with acclamation. The president, Rev. Charles Vincent—probably influenced by the decision of British Methodists to inaugurate the new century by collecting a million guineas—invited the union to raise £200,000 for a forward movement, to include the erection of a Church House, where the denominational societies might have their headquarters—"such a house our Baptist brethren in America have in many of their cities." It is suggested that a building somewhat on the lines of Tremont Temple should be erected in a prominent thoroughfare. Summoning his brethren to renewed effort, the president pointed out that although Baptists are not standing still, they are receding relatively to the ever-increasing population of the large towns. The missionary meeting was distinguished by an address from Ian Maclaren, who frankly dealt with the inevitable change in the missionary motive. Whilst refusing to believe that the heathen who had never heard the gospel were all lost, he claimed that whatever light has been

given to men in past ages has streamed from Jesus Christ.

The Church Congress

The proceedings of the Church Congress this year cannot have inspired the most loyal Anglican with any special admiration. The assembly has no legislative power, its object being "to bring together members of the Church of England, and of churches in communion with her, for free deliberation, and for the exchange of opinion and experience on subjects which affect the practical efficiency of the church and the means of defense and extension." The president, the eloquent Bishop of Ripon (Dr. Boyd Carpenter), than whom personally there is no more charming and estimable man, gave a very graceful address, in which he glided skillfully over the momentous questions which threaten to sunder the church in twain, and avoided offending either party by indulging in such neat and irreproachable propositions as that "the religion of the future will be neither Protestant nor Catholic, but simply Christian." But the country is concerned about the religion of the present, and the question is whether that is to be Protestant or Romanist. John Kensit, whom Mr. Stead calls "the Protestant hero of the hour," was allowed ten minutes in which to speak, but most of the time was consumed by the howls of those whose practices he has attacked in such rough and ready fashion. One of the most interesting of the numerous discussions was that on The Unrest of the Age. The Bishop of Manchester (the learned Dr. Moorhouse) attributed intellectual unrest to skepticism, which in its turn was due to a too exclusive devotion to science. Earnest thinkers were everywhere abandoning materialism. Rest could not be found in Romanism or Agnosticism, but only in the Son of God. A pleasing incident after the congress was a joint conference between Established and Free Churchmen to consider the paths leading to reunion and to promote co-operation in evangelistic work.

Dr. Berry's "Cruel Malady"

The state of Dr. Berry's health continues to cause anxiety. He has long suffered from heart trouble and the repeated attacks to which he has latterly been subject are unwelcome signs that in the future he must take better care of himself. His avidity for work and his whole-souled enthusiasm for the causes in which he believes have made it practically impossible, until lately, for his family to induce him to take the precautions known to be necessary. Although quite recently, despite a long rest, Dr. Berry has had what he describes as "three bad attacks of my cruel malady," he is full of hope that he may resume his work at Wolverhampton. Many and fervent are the wishes that it may be a long time before he is again laid aside.

Spurgeon's Tabernacle

The rebuilding of the Metropolitan Tabernacle is proceeding apace. The portico and walls left by the fire are retained and will be repaired. The auditorium will be of the same width as before, but the length will be reduced by about thirteen feet, six inches. The upper gallery will

not be omitted. The seats will be more commodious, the aisles will be wider, and altogether the sittings will be reduced by about 1,000. From the insurance company £22,000 have been received and at least another £10,000 will be required. For some reason the official appeal for funds has not yet been issued; so far about £5,000 has been contributed. The pastor's birthday fund brought in £700, an advance of over £200 on last year. In the meantime the tabernacle services are being conducted in Exeter Hall, the Pastors' College and Stockwell Orphanage. By the end of this month the basement of the new building, which will accommodate 2,000, will be available for services. The church was never more united than it is in this time of trial, and officers and people are manfully supporting the courageous pastor, Mr. Spurgeon, under his heavy responsibility. It is an interesting fact that he is surrounded by the sons of many of the men who were his father's best friends.

Farewell to Dr. Fairbairn

An interesting event took place on Tuesday, Oct. 4. This was a dinner at the Holborn Restaurant to Principal Fairbairn prior to his departure for India to deliver the Haskell lectures. The representative and distinguished company included the Rt. Hon. James Bryce, M. P., who presided, the presidents of the Congregational, Baptist and Wesleyan bodies, Dr. Sanday, Oxford, Sir W. W. Hunter, Sir Alexander and Lady Binnie, Sir T. Wemyss Reid (editor of *The Speaker*), Sir W. H. Wills, M. P., Mr. and Mrs. Albert Spicer, Dr. Mackennal, Ian Maclaren, Dr. Robertson Nicoll and many other leading people. The speeches evinced the warm personal regard the principal of Mansfield has won on all sides, profound admiration of his high qualities of mind and heart, deep satisfaction that he has been chosen for the important work he has undertaken, and confidence that it could not be in better hands. In a delightful reminiscent speech Dr. Fairbairn glanced at his career from the day when, as "a vagrant Scot," he crossed the Tweed to the present time. It has been the dream of Dr. Fairbairn's life to go to India. The first academic position ever placed within his reach was the principalship of an Indian college. Some of his favorite studies have had to do with the religions of India and have to do with them still. To go as a student, an observer, to see the land and the wonders of it and to study its varied problems would have filled him with delight. "But to go to India to speak even these few lectures is a burden I feel it very hard to carry."

It would, however, be impossible to find one better qualified for the task than the learned principal; indeed, Ian Maclaren—who humorously classed himself with those persons who have obtained a scrambling education at inferior seats of theological learning—more or less seriously suggested that Dr. Fairbairn will be able to correct the Brahmins in their own books. The spirit in which he enters upon his work may be gathered from the following brief extract: "We have our stand-

ards of judgment and the Hindus have theirs. To go and speak to another people on this basis, that the religion which created our civilization must be good simply because the religion it created seems to me so excellent, would be to go on a mission that carries its own disaster within it. It will never do that the question of a universal religion should be argued simply from the standpoint of the West, for that which is universal can never be taken as the special concern or possession of any people. . . . The responsibility of England for India is moral, spiritual, intellectual, political, and it ought to be, above all, transcendently religious; and, unless the interpretation be taken in that large sense, such a poor endeavor as that on which it is my destiny soon to enter would be an impertinence and in vain." Dr. Fairbairn, accompanied by Mrs. and Miss Fairbairn, sets out at the end of this month and expects to return in the spring. He hopes to attend the International Council at Boston.

ALBION.

In and Around New York

Presbyterian Flatters of Moment

Three important Presbyterian pastorates are vacant in this city. By Dr. Howard Crosby's old congregation nothing has been done save to search for men without as yet finding one. President Stryker of Hamilton preached there last Sunday. There has been talk that the Fourth Avenue would move from its present down-town site. But it is not at all likely. The Madison Avenue Church is within a stone's throw of Dr. Hall's Fifth Avenue. It has been a free pew church, and has steadily declined financially under the plan. The former pastor, Dr. C. L. Thompson, now secretary of the Home Board, is president of the Open and Institutional Church League, which has its annual meeting in Worcester early next month. His former church, under the new pastor, when found, will doubtless go back to the rented pew plan. The two men under consideration by the session are Dr. Howard A. Johnston of Chicago and Dr. G. F. Pentecost of Yonkers. If the last named will accept it is fairly certain that he will be the next pastor. It is known that he wants a city pulpit, and he has broken a rule of his life and consented to preach next Sunday as a candidate. He has been doing great things in the Yonkers church since coming from Marylebone, London. The Madison Avenue people are hurrying their plans in the hope of getting to work under a new pastor before the new man is secured at the Fifth Avenue. If Dr. Pentecost accepts he will prove quite a rival of any man who may undertake the great work which Dr. Hall laid down. The region is much overchurched and is not conveniently located to be reached by a congregation coming from many parts of the city. Nothing but ability and hard work will win.

John Hall's Successor

In the Fifth Avenue Church uncertainty still reigns. The session has voted to recommend the congregation to extend a call to Rev. Alexander Connell of the Regent Square Presbyterian Church, London, and yet it does not take a brave man to predict that Mr. Connell will never receive a call from this famous church. The pastorate is of such commanding influence and interest that it is worth while to explain the situation. After looking at all sides with an ability and a caution which few business enterprises ever command, the session arrived tacitly at two conclusions, both dictated by local causes which no one in the church is able to change. One of these is the strong Scotch element, which prefers a man something after the antecedents and traditions of the late pastor, and which has a right to its choice. The other is the feeling,

due to the metropolitan character of the city, that only men who bring with them the prestige of approval by a larger city command the influence necessary, in most cases, to success. Together these conclusions barred out all American Presbyterians. What might almost be said to be a third decision was that, owing to the great prominence of the church, its session ought not to recommend any other than a Presbyterian, at least not an American who belonged to another communion. Mr. Connell preached once before the congregation. The session voted to recommend his name, and called a congregational meeting. It may be interesting to know that the only other name considered seriously for such recommendation was that of Rev. Campbell Morgan, and it may also be said that the action of the session was much influenced by a letter written by Dr. Hall only a short time before his death urging the congregation to hear Mr. Connell.

The congregational meeting developed that opinion in the church had by no means crystallized. The time for extending a call had not arrived. So the meeting was postponed indefinitely. Mr. Connell is now on the Pacific, on his way to inspect Eastern missions. Careful inquiry among the congregation fails to discover any disposition not to follow the session. There seems to be perfect harmony. Meanwhile the supply committee is filling the pulpit from Sunday to Sunday. Last week it was Friday afternoon before any one was secured, and then the wires had to be employed.

The Clerical Union

Dr. Creegan and Dr. Stimson reported to the Clerical Union that the Grand Rapids meeting was one of the best the Board has had in the last twenty-five years. Following their report was an address by Rev. Dr. Pond of San Francisco upon the work among Chinamen done by the A. M. A. on the Pacific coast. He stated that 1,600 Chinamen have united with the churches, and that a considerable number among this 1,600 have returned to China, where they have been efficient in evangelizing their own people.

Congregational Club Night

The initial meeting for the season of the Congregational Club of New York was unusually well attended. Anglo-American Unity was the topic, and it was treated from the standpoints of the Englishman, the Frenchman and the American. Dr. Reuben Thomas of Brookline said he was just as good an American as Englishman, but he expressed the opinion that there is a stronger feeling for America on the part of the better class of Englishmen in England than there is on the part of any class of Americans for England. He said that he favored and believed we are sure to have, if not an organic alliance, a much better understanding and cordial fellowship between the countries than exist now. Prof. Jean C. Braque of Vassar College, while courteous, took the attitude of his own nation toward the English, and some of his criticisms were very keen—too keen and severe, it was thought by many members of the club. Dr. Moxom of Springfield, although born under the British flag, called himself an American to the very last drop of blood. He told of the very cordial greeting he received at the meeting of the Congregational Union last May while representing in England the Congregational churches of America.

New Chapel Nearing Completion

The new Immanuel Chapel, in Decatur Street, Brooklyn, nears completion, and it is now hoped to use it for service about the second Sunday in November. Previous to the opening a fair is to be held in it, for which great preparations are now making. Dr. Ingersoll said the other day he did not know that he favored fair, but he favored this one. The new chapel, which is to cost about \$23,000, is nearly square, and has galleries on three sides. Beneath it are to be the usual church rooms, so that when the church itself comes to be

erected the expenses of a basement will not have to be incurred. The ground space for the edifice is on the west of the chapel, and so much encouraged by the outlook is Dr. Ingersoll that he is almost beginning to sketch plans for it. The chapel will seat about 1,000. The neighborhood is a growing and prosperous one, and since the erection of the chapel began new families have been discovered or have made themselves known. There is an excellent working nucleus of a congregation to go there from Rochester and Patchen Avenues, so that prospects could hardly be more promising.

CAMP.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 21

Miss Lucy M. Fay, presiding, expressed some helpful thoughts pertaining to submission and devotion to the will of God. Mrs. Judson Smith spoke of the impression made by the recent American Board meeting—that all the work is the work of God, that it is blessed to share in it and that this privilege brings corresponding responsibility. Mrs. Austin Phelps spoke with great sympathy of the missionary fathers and mothers who return to their fields leaving their children in this country.

A letter was read from Miss Cornelia Judson, who has recently returned to Japan. Speaking of the work in Miyazaki, she tells of an English night school for boys and men where there were over forty to begin with, some of them government officials of high rank, and says: "Please pray for me that the Lord will give me words to talk to the people and a whole-hearted love for them, and that he will use me to bring souls to himself."

The *Mission News* reports Rev. Sidney Gulick of Matsuyama as giving an address before the Teachers' Association of that Ken upon Education in the United States, which, although largely secular, also included remarks upon moral and religious education and Sunday schools. This address was published in the two daily papers of Matsuyama and for over a week was coming out in sections.

Miss Webb of San Sebastian gave the encouraging news that with the reopening of the school at Biarritz, after the summer vacation, the pupils have all returned and eight or ten new ones besides, and that the school is now larger than ever before in its twenty years' history.

Mrs. Lee of Marash spoke of the Girls' College there, and of success as largely dependent upon the natives themselves. The members of the Y. W. C. A. have raised a little over \$100 as the beginning of an endowment fund, and have bound themselves to raise at least £10 a year until they have £200 for this purpose. Mrs. Price quickly took her listeners to Ruk, speaking of the group of workers there, and the opportunities which are opening in those western islands.

The program for the annual meeting of the Board, Nov. 2, 3, at Springfield was given. The list of those who will make addresses includes Dr. Judson Smith, Mrs. Lee, Mrs. Crawford, Miss Powers, Miss Gleason, Dr. Hamilton and Miss Bartlett from Turkey; Mrs. Winsor from India; Mrs. Goodenough from Africa; Mrs. Tewksbury from China; Mrs. Pettee from Japan; Miss Webb from Spain; and Mrs. Price from Micronesia.

Bright Prospects for Yale, we read in large type at the head of a newspaper column the other day. "What good news is this?" we asked ourselves. "Are the entering classes larger than ever before, or has some rich man given the college a million dollars?" This is what followed the headline, "If Yale could only find a center rush the friends of Captain Chamberlain would give odds on his chances against both Princeton and Harvard." Well, well, well! and what would old Elihu say to this?

New Pastorates East and West

AN IMPORTANT INSTALLATION IN THE SOUTHWEST

To St. Louis Congregationalists the great event of the month has been the settling of Rev. C. H. Patton as pastor of First Church, Oct. 18. This historic church was organized March 14, 1852. The sainted Dr. T. M. Post was pastor from 1853 to 1881 and pastor emeritus until 1886. Dr. J. G. Merrill, now of Portland, Me., had charge from 1882-89. During his service the present beautiful stone edifice was erected. After an interregnum of two years the happy pastorate of Dr. J. H. George, now of the Congregational College of Montreal, began, his service lasting from 1891-97. The new pastor began work Sept. 18, 1898, under auspicious circumstances. The installing council represented a large constituency. Dr. Michael Burnham was elected moderator and Rev. C. L. Kloss scribe. After hearing Mr. Patton's able and exhaustive statement of belief and Christian experience, the council deemed it unnecessary to ask questions and voted unanimously for installation. The program was somewhat unique, omitting, as it did, the charges to pastor and to people. Dr. A. H. Bradford of Montclair, N. J., preached from Matt. 16: 18 a powerful presentation of the true nature of the church. Dr. D. M. Fisk of Compton Hill gave the right hand of fellowship, and Dr. C. S. Sargent made the installing prayer. A characteristic feature was the collation, with after-dinner speeches, in the church parlors. Mr. O. L. Whitelaw was master of ceremonies, and addresses were made by Rev. Drs. S. J. Nicolls and B. P. Fullerton for the Presbyterians, while Drs. W. M. Jones, H. T. Fuller of Drury College, Michael Burnham, C. S. Sargent and Rev. C. L. Kloss spoke for the Congregationalists, and Mr. Patton made suitable response.

The new pastor is the son of Rev. W. W. Patton, D. D., LL. D., of First Church, Chicago, and later president of Howard University, and the grandson of Rev. William Patton, D. D., the original suggestor of the Evangelical Alliance. Born in Chicago in 1860, he graduated at Amherst in 1883 and at

attracted wide attention. He married in 1889, Pauline W., the daughter of Rev. Dr. Eliphalet Whittlesey of Washington, D. C., later well known as General Whittlesey. Mr. and Mrs. Patton have two young daughters. Both pastor and people have entered heartily into the work of building up the church and the larger interests of the Pilgrim faith throughout this great Southwest.

W. M. J.

THE READING INSTALLATION



REV. F. S. HUNNEWELL

The beginning of Rev. F. S. Hunnewell's pastorate in Reading, Mass., was officially recognized Oct. 12. The council met in the afternoon, all save one of the twenty-six churches invited being represented. The candidate's paper presented the formative truths in his ministry, emphasizing the idea of the supremacy of life and the conception of God as its ruling spirit. Numerous questions were asked by members of the council, after which it was voted unanimously that the examination was satisfactory. During the intermission the ladies provided a bountiful collation for the delegates and friends present.

The public service took place in the evening. The young people added to the already attractive auditorium by beautiful decorations of flowers and plants. The selections by the quartet choir were well chosen and excellently rendered.

The usual order of service was changed by the substitution for the sermon of a symposium, having for its general subject The Church as an Institute of Religion. The participants were: Rev. Doremus Scudder, D. D., of Woburn, with the subject, Called To Be Saints; Rev. F. L. Robbins, D. D., of Springfield, who spoke upon The Holy Fellowship; and Rev. F. A. Warfield, D. D., of Lowell, whose theme was The Light of the World. Each speaker held the attention of the large congregation present, and the thoughts presented will be long remembered. The installing prayer was offered by Rev. Daniel March, D. D., of Woburn.

The Reading church has been without a pastor since the death of Rev. F. S. Adams in March, 1897. During the last nine months of this interim the pulpit has been supplied by Dr. F. L. Robbins, in whose labors the people have been greatly interested, so that the membership is somewhat larger than ever. Mr. Hunnewell comes to the church with earnestness and zeal to do faithful work, and the church is thoroughly united in the feeling that he is one whom the Lord sends.

Mr. Hunnewell was born in Roxbury, Mass.,

in 1860. He prepared for the ministry at Bangor Seminary, and was ordained and installed pastor of the Congregational church in Warren, Me., in 1888. In 1891 he accepted a call to Whitman, Mass., where for seven years he has had a successful pastorate. BURT.

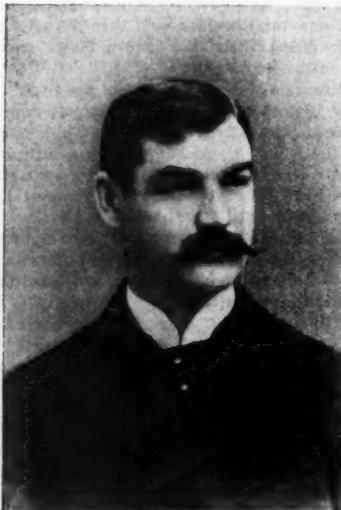
AMHERST'S NEW PASTOR

A pleasant pastorate of seven years in the First Church, Georgetown, Mass., has been terminated this fall by the transfer of its pastor, Rev. H. R. McCartney, to the First Church of Amherst. The close of his work was fraught with cordial expressions of regret and confidence by his former people and by the dismissing council. This period of working together was recognized as one of mutual cooperation and satisfaction.

The new pastorate at Amherst began Oct. 11, when the afternoon and evening installation exercises were held. The candidate's statement was unanimously accepted, and the public service was largely attended, Dr. Moxom preaching the sermon. Other features were a bountiful collation, beautiful decorations and solo and choir music.

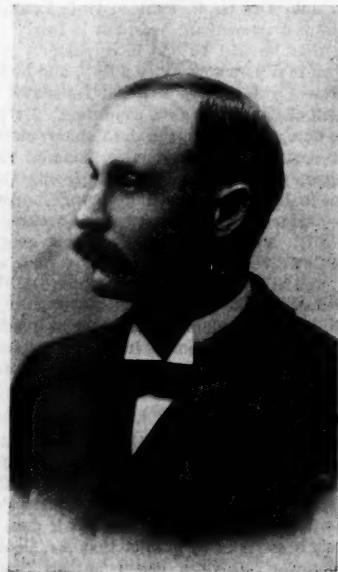
Rev. Henry R. McCartney was born, in 1860, in Michigan. He attended the country school of his native town, prepared for college, and entered Olivet in 1882, whence he graduated as valedictorian, thereafter studying at Yale Divinity School, Harvard and Andover Seminary. He inclined strongly toward educational work after his college course, but serious thought, earnest search for the truth during the years of the Andover controversy and the encouragement of friends led him to become a preacher as well as a teacher. The following years have attested his abilities as a student and a leader.

He rendered pastoral services at Augustine, Kan., and Mount Desert, Me., before going to Georgetown. In the latter place, during his work there, he reorganized the schools, classified the library and led in a civic reformation. A three months' trip to Europe was arranged for him by his church at a time when his



REV. C. H. PATTON

Yale Seminary in 1886. His first charge was at Westfield, N. J., where he remained eight years. In 1895 he took charge of Pilgrim Church, Duluth, Minn., whence he came to St. Louis. He had marked success in both his earlier pastorates. At Duluth especially he was a tower of strength, and led the church through great financial stress, materially reducing its debt and building up the members along spiritual lines. Mr. Patton's articles in *The Congregationalist* on benevolence have



REV. HENRY R. MCCARTNEY

health was somewhat impaired. Especially among young men were his efforts successful, a fact which augurs well for his work in a college town. During his previous pastorate nearly forty young people went from the parish to institutions of higher learning.

There stood at the wheel that unknown steersman we call God.—R. L. Stevenson.

THE HOME

The Imperial Spirit

BY HANNAH PARKER KIMBALL

The imperial, strong spirit shall endure
Every assault; the petty arsenal
Of lust and pain and sorrow; cups of gall
Quaffing as wine. She is integral and pure,
Of her own final victory so sure,
That when the body, terror-struck to fall
In some profound abyss, for aid doth call,
The soul sublime, magnificent, secure,
Smiles in the face of Love, her Lord. No brink
Nor night hides her from him; she cannot sink
From his environing arms that draw her nigher.
So, turning toward the Love that leads her higher,
She, in fine scorn, makes use of human strife,
Stepping o'er earthly corpses on to Life.

We present this week the first of a promised series of articles on architecture. They neither attempt a complete history of the art of building, which would be impossible in our limits of space, nor do they enter largely into questions of constructive detail. They are intended neither for the archæologist nor for the professional architect, but for everyday people who live in houses and may be house builders, and who ought to be interested in the methods by which the great artistic peoples of the world have used brick and stone for strength and beauty. The aim has been to awaken curiosity in tracing the beginnings and transitions of the art in such a way as to make its historically developed life clear to learners. In order to keep the subject well within the range of most of our readers we have chosen some of our illustrations from familiar American buildings. If we can clear the way so as to induce those who have never taken an interest in the subject to look with their own eyes, they will find that materials for further study are all about them in village and city streets, as well as books and pictures.

Wedding Presents It is a beautiful social custom—that of bestowing gifts on a young couple about to set up a new home, but one wonders whether donors ever feel their responsibility in the choice of presents. That the receipt of gifts brings responsibilities every bride realizes when burdened with the obligation of acknowledging them with due gratitude, displaying them, no matter how devoid of taste, in a conspicuous place and returning them in the shape of social attentions or some other equivalent. But is there not some responsibility on the other side? Generous but thoughtless friends ought to reflect that when they give the bride of a man with only a modest income gifts utterly out of keeping with the young people's circumstances they are doing them harm rather than good. Beginning married life in a small house or apartment, with one maid, what use have they for dozens of cut glass dishes and fancy silver articles, or for elegant ornaments corresponding ill with the simple furnishings they can afford to buy? The effort to live up to such luxuries may place the happy pair on a false footing from the start, and lay the foundation of unhappiness sure to follow if they succumb to the temptation to live beyond their income.

The Reign of the Teapot

BY HELEN CAMPBELL

To the theoretical student of sociology statistics have still a value unknown to the practical worker, who, having begun with them, finds a region which they do not enter and have never touched. To read, as one may, in the United States Bureau of Labor Report, on Working Women in Our Great Cities, that the average wage to the sewing women of many orders is in New York \$5.25 a week, seems to determine the fact that all sewing women receive it. A small wage, it is true, but subsistence is possible. If two or more in a family earn it, it passes from subsistence toward the comfort line.

This is soothing to the perplexed and troubled student. If he stays with his averages he may end in making books about them, in formulating plans for social progress based on their figures and in denouncing as "cranks" those who have gone into that strange land underlying the surface of things. It is the skilled worker who abides on the surface and helps to make the averages. Below them in uncounted thousands are the unskilled—worse than unskilled, the unteachable—crowding in sweaters' dens, working in little groups in attic-rooms. There, too, are the heart-breaking minority who have known "better days," hiding in any quarters their means can compass and dying slowly but always "respectably."

These are the women who "finish" trousers and "knee-pants," work on overalls and jumpers, cheap neckties—all the myriad forms of our modern clothing supply. Drunken husbands may compel such work, and often the ranks recruit from forsaken women, whose husbands have shirked responsibility and fled to "stag camps" in lumber or mining districts. Shop girls, untaught, untrained, married in their teens and before they have ended steeped in bitter experience—these are part of the throng that dwell in shadows in that "underworld" and earn bare existence, the wage seldom going beyond \$3 a week, more often nearing \$2, and averaging for many forms of work about \$2.40.

How do they live? Clubbing together, as many do, room rent, machine rent and heat are reduced to a minimum for each. The teapot is also in common and its work so effectual that the thought of solid food brings loathing. Baker's bread and cheap butter are all that many desire, a pie now and then being added or some cheap cake. It is unconscious, slow starvation, and whoever encounters that smell of hot tannin mingling with all that stands for the lowest form of tenement house knows that for women and children alike small chance remains of reconstructing the sodden, devitalized fiber of body and soul. Rank to begin with, the tannic acid formed by union with the tin makes a product no less deadly than the cheap whisky the men prefer. There are as many tea drunkards as spirit drinkers, and small choice lies between the two. Ruined digestions, broken nerves, anæmic bodies, paralyzed brains are born of either condition, and for both alike is that paralysis of will which means that for this life

hope is done and death the only deliverer.

In one of these houses far over on the West Side of New York, whose slums are in all quarters, the teapot ruled. The rooms were less crowded, mother and daughter, or a pair who chose to share expenses, being the usual occupants. But it was a house for cheap "finishing" of one order and another, and thus the subsistence wage prevailed, out of which came food, clothing, car fares and all that even barest existence demands. To make this possible the teapot must rule. By its aid a five-cent loaf a day more than supplies the desired food. The individual then can live for a week, and the figures have been given many times, on

Tea.....	\$.15
5 loaves of bread at 5 cents.....	.25
1/2 lb. of butter.....	.10
Pie, cake and sundries.....	.20
	\$.70

Thus in a wage of \$2.40 a week \$1.70 remains for rent, fuel, light, etc., and in many cases the food is allowed to cost but half a dollar a week.

In Boston the New England Kitchen supplies cereals and soups of several kinds at prices within the means of working women. But there must be a desire for stronger food than tea and bread before these women become customers. For the English shop-worker in London and for her American prototype such desire seems to have passed utterly. The foreigner, better taught at all points as to food, even when materials are grossest, manages to extract from them a fairly savory meal.

In this very house, chosen as illustration, in a little upper room, clean in spite of foul surroundings and odors, abode an old Swiss woman, fallen from her first estate as lady's maid, her savings lost in a bank failure, and at seventy earning two dollars a week sewing on buckles in a suspender factory. She has been quoted before but her words stand as testimony of possibilities the American worker has never learned. On her little stove a savory something in a saucepan simmered slowly, and she lifted the lid.

"It is a poor woman next door, I try to teach sometime," she said. "But she will not, she say de tea keep so up her strength. For me it is not tea; never; tea is so vicked. Always it make hand shake and head fly round. I cannot tea. Now in mine saucepan is seven cents; three for bones and some meat bits de kind butcher throw in and de rest vegetable and barley. But it make two days and good to eat. I have lentils too; yes and beans, and all things to flavor, and I buy rye bread and coffee to Sunday. Good soup is best and more when I can. Vegetable is many, and salad, and when I make more money I buy some egg. But not tea; not big loaf of white bread. Dot swell and swell inside and when it is gone leave one all so empty. I would teach many but dey like it not. Always de tea. If dey let me, I make good soup for all de house but Americans will not. No, it is always dot tea-pot, and soon all die of it."

"No, Marie, for by and by the children will be taught how to cook and the reign of the tea-pot will be over."

"No, no," said Marie, firmly. "Dey like not to learn and so ends it. Dey like not to learn."

The Story of Architecture

I. The Lintel and the Arch

BY ISAAC OGDEN RANKIN

Architecture begins in need of shelter. The weather and the wolves, we may say, first made men builders. After necessity followed beauty. When any man began to take pleasure in building, architecture became an art. The craft of building has to do with use, the art with delight. When the craft began we may be sure that it was not long before the art followed, for it is man's nature when he works freely

posts of the door. If the wall was of stone they would find or cut a flat stone long and heavy enough to cover the door and hold up the wall above it. Such a beam or stone is called a lintel and such square-topped doors and windows covered with a stone or beam are common everywhere. These are shown in the first picture, which is that of the Ramesseum at Thebes in Egypt. Great blocks of stone

hold the weight of the wall above it. At last some clever builder discovered that by putting brick or stone together in a half circle on a framework of small sticks above the door, that even if the framework dropped the bricks would hold; and not only would they hold, but they would also carry the weight of the wall above them just as if there were no door. This was the invention of the arch without

which neither brick nor small stone could have been put to the best use in building. Our illustration, taken from a Norman church in England, shows an example of walls held up by arches resting on the tops of pillars, and illustrates the second school of building, which may be called the architecture of the arch.

All architecture depends for its style or fashion upon the way in which its doors and windows are covered in. The Greeks were lintel builders; the Romans used both the lintel and the arch; and we use either or both in endless combinations growing out of the Roman fashion, or in part by the adoption



THE RAMESSEUM, THEBES, EGYPT (Column and Lintel Work)

to take pleasure in his work. It would please him to make his own hut beautiful. He would spend still more effort upon the shelter of his chief, which, in a sense, belonged to the whole tribe. If it was decided to build a dwelling for the god they worshiped, the best builders would be chosen and the best materials supplied. So from nearly the beginning architecture has had to plan and build private houses, public buildings and churches, just as it does today.

At first, no doubt, sticks and skins or bark were the materials employed for building, but when something more permanent was desired and logs and stones began to be used there were new difficulties. Anybody can make a wall, the question is how to make a door and roof. Windows they might at first get along without (there are no windows in a tent) but they must have a door. How to cover the door was the question which the first builders with stone or timber had to answer, and it has been the important question ever since.

This question of covering the door has been answered in two ways. So long as men built with timber it was simple enough. All they had to do was to lay a strong beam across the top of the side

cover the doors and rest on the tops of the columns; and the flat roof is made in just the same way. All architecture founded upon this principle may be called the architecture of the lintel.

Suppose, however, that the builder lived in a country where there was neither timber nor stone large enough to use for lintels. He must either send a long distance for beams or stones or find some way of covering his doors and windows without them. He could not make a flat lintel by cementing bricks or small stones together, because the cement would not

of Oriental practice. When men first began to be architects they took the materials for building which were close at hand; and one can see in all their building afterward the traces of their first method and material. The temples at Athens are built of marble, but no one who studies their lines can fail to be reminded of the logs of wood with which the first ancestors of the Greeks began to build. They supported their roof on upright trunks of trees and laid a beam across the top of the doorposts, and the later architects imitated the same forms in stone.



ST. JOSEPH'S CHAPEL, GLASTONBURY, ENGLAND (Column and Arch)

The people of the Euphrates valley had neither stone nor wood, and began to build with clay baked in the sun. They covered their doors with a lattice of reeds or small sticks covered with wet clay, and so learned to make the arch and to shape burned bricks and a keystone. The Chinese began to build near the mouths of rivers, where the bamboo and other great reeds grow. They found that they could readily work and join the bamboo stalks, and came to delight in the network of slender lines which they produced. When they began to build with brick and stone they still built as lightly as they could, so that a great Chinese pagoda still looks almost like a structure of bamboo. The Egyptians had no reeds strong enough to be used singly, so they tied them in bundles and filled up a wall around and between them with clay. When they moved up the valley they found an abundance of fine building stone, but their temples to the last suggest the reed bundles and packed clay of their earliest building.

These forms of architecture for thousands of years went on separately. Each had a life of its own and grew like a tree that is always putting forth new branches. We can tell today, if an old palace or temple is dug out of the earth in Asia or Africa, what people built it and about what time in their history. The Chinese built in the Chinese fashion, the Egyptians in the Egyptian, the Greeks in the Greek without ever thinking of any other. Each architect tried to make improvements, but without changing the general fashion which had come down to him.

This life and growth of architecture went on until about the time of the discovery of America, when people began to study and think about the old Greek and Roman building and to follow the rules laid down by Vitruvius, a Roman engineer of the time of Augustus, whose book on architecture had just been rediscovered. Instead of building like their fathers, with such slight changes and improvements as they could invent, they began to be weary or ashamed of their fathers' building and to wish to imitate the old work of the Greek and Roman times. The law of living growth gave place to an artificial selection, often resting upon the whim of passing fashion and leading to confusion, which has been the history of architecture in most of Europe and America ever since. Even the good work of the great architects suffered from this essential change in the life of architecture.

We have many strong and convenient buildings and a few beautiful ones, but there is no longer any regular law of growth or fixed standard of taste. We go all over the world for our suggestions. We put the imitation of a Greek temple next door to the imitation of a Gothic church. We grow proud of a beautiful church and then allow somebody to build a stone block next door higher than its steeple to spoil it. It is this mixture of elements and jumble of styles which makes the study of modern American architecture so confusing and unsatisfactory.

Most of our misfortunes are more supportable than the comments of our friends upon them.—C. C. Colton.

The Making of Boys

Before the invention of souls

There came to the making of boys,
Limbs under loose control;
Health, with a gift of noise;
Candor, with craft for heaven;
Appetite, causing dearth;
Merriment, fallen from heaven,
And muddiness, risen from earth;
Fists, aye doubled to fight;
Languor, scorning the ant;
Right, the shadow of might,
And won't the substance of can't.

And the high gods took in hand
Cropt hair and projection of ears,
And a well-wrought lachrymal gland
To furnish the falling of tears;
And ink, in spots and in streaks,
And juices of stickiest fruits,
And the dirt deposit of weeks
For lacquer of laceless boots;
And gave, with explosions of laughter,
To the thing they had caused to live,
A mind than a donkey's dafter,
A memory, tight—as a sieve;
And search made into their treasure
For all that is apt to annoy,
When they shaped, to ruin our pleasure,
The frame and spirit of Boy.

From the voices of earth and of air,
They gathered the worst to be found,
And malleously added a pair
Of lungs that were leather and sound;
Stomach and cheek they wrought
Of brass without and within,
And a bar of adamant brought
And made it serve as a shin;
Lessons to learn and say
They gave, and a liking for ease,
And games to practice and play;
And knees, and holes at the knees.

His speech is a tangled skein;
With his lips he baffleth wit;
In his heart he hath fear of pain;
In his words a contempt for it;
He grieves when he's clothed with precision,
And knows he must tidy keep;
His day is a tumult elysian
Between a sleep and a sleep.

—Mangalore Magazine.

Some Army Pets

BY KATHARINE R. FISHER

During the six weeks that a Red Cross Relief Station was maintained in Long Island city parrots and dogs and even an alligator were occasionally sheltered with their masters. But not until a body of Rough Riders came did the Red Cross entertain three mascots at once. Teddy, the eagle, famous for being the namesake of Colonel Roosevelt, perched on a box in front of the Red Cross building. Teddy is young yet, having but lately learned to fly, but with outstretched wings he measures more than five feet from tip to tip. Doubtless, as a "bird of freedom," he objected to the rope fastened about his leg, for he looked fierce enough to keep spectators at a distance from his hooked beak and claws.

After the Rough Riders had gone one of the Red Cross workers discovered in the freight station Colonel Roosevelt's mountain lion, Josephine, who was traveling in a cage to New York. Unlike Teddy, poor Josephine did not look at all fierce. She lay listless and apparently exhausted until the sight of an army tin plate upside down on the floor of the cage suggested to one of her visitors that she might be thirsty. The plate was righted and some water was thrown into it be-

tween the bars. At the splashing sound Josephine opened her eyes and half raised her tawny body. Then dragging herself to the plate she lapped up every drop. Again the dish was filled and again she drained it. Someone said she had not been fed for at least twenty-two hours, whereupon raw beef was brought from the Red Cross kitchen, and Josephine was given all she could eat. She was plainly half starved.

Before being put aboard the train a card was tacked to her cage, stating that she had been cared for by the Red Cross Society. Later it was found that underneath this some one, probably a soldier, had written, "Heaven help the army if it had not been for the Red Cross."

One little dog was able, I trust, to bring her master good luck. On landing at Montauk the pet was sent to his home, but when taken sick he felt lonesome without her, and in a few days Nellie was on her way back to him in the care of a comrade. The nurses at the Relief Station gave her a saucer of milk, and with a clean hospital blanket made her a bed on the floor of their sitting-room. The milk was quite to her taste, but she would have nothing to do with the blanket. At a little distance lay a pile of overcoats, blankets, pouches, cartridge belts and other property of soldiers. By going the full length of her chain Nellie managed to reach an army blanket, upon which she curled down and went to sleep, satisfied, apparently, that she was where an army dog should be.

Queen Wilhelmina's Postage Stamps

According to the New York Tribune the Netherlands have had an unfortunate experience in issuing postage stamps bearing Queen Wilhelmina's picture:

Some new Dutch postage stamps of the denominations of one, two and a half and five gulden, respectively, which were issued to commemorate Wilhelmina's accession to the throne of Holland, have been withdrawn, it is reported, because the young ruler is not pleased with the picture of herself upon them. With her hair drawn tightly up from the sides and at the back, and massed near the top of her head, she certainly does appear more like a woman of thirty than a girl of eighteen. Perhaps the photographer is at fault, but wherever the blame lies it is the royal wish that the stamps be recalled. This sudden stopping of the issue is likely to make the specimens scarce, and a hint of this is already rousing the collectors.

In view of the fact that Wilhelmina now objects to having her subjects think her too old, it is interesting to recall that just six years ago she was worried lest they should believe her younger than she was. At that time, in 1892, a series of stamps was issued bearing a picture of the child queen as a little girl with short hair. This was evidently taken from a portrait not strictly up to date, for by the time the stamps came out Wilhelmina's hair had grown long, and she wore it hanging loosely down her back. When the stamps were shown to her the twelve-year-old monarch was greatly annoyed at the short hair which, she said, made her look too childish, and she insisted upon having it changed. Those in charge of the postal department were willing enough to do this, but to the frugal Dutch mind it seemed impossible to waste a perfectly good steel plate, so to the old block from which the stamps were engraved lines were added to lengthen out the objectionable "shingled" hair.

Mothers in Council

RIGHTS OF THE FIRST BORN

In reading the Council of Sept. 29 my heart went out to four-year-old Charles, who needed so many assurances of his mother's love after the baby sister came. It is so natural to bestow kisses upon the baby that sometimes the mother does not realize how much fewer are the caresses and endearments given to the older child, who, a short time before, had them all. The new baby is so sweet and innocent, and the older child, alas, has already begun to do naughty things, and to present the great problems of discipline. Perhaps he is only a two-year-old himself, but somehow he seems bigger after the new baby comes, and the naughty things he does seem naughtier than they used to do when he was the baby. And there comes a cross tone in mother's voice that was not there before.

Yes, the first baby has quite a little to learn when the new baby comes. The arms that have always been ready to open for him when he was tired or hurt are often filled by another. To be sure he loves the new baby, and in time gains more than he loses by the change. But he has to become accustomed to it, so let us be tender and patient with him and give him his full share of mother love. S. M. H.

SPIRITUAL AWAKENING OF THE CHILD

Dr. Oscar Chrisman of the Kansas State Normal School gave this summer in the *Educational Review*, under the title Religious Periods of Child Growth, the results of an investigation as to the best methods in the religious training of children. His conclusions cannot fail to be of interest to parents and clergymen as well as to teachers.

He divides child life into five periods: (1) prenatal, (2) infancy, (3) childhood, (4) pubescence, (5) adolescence. The first period extends from the time of conception till birth; the second, from birth to about two and one-half years; the third, from two and one-half to about ten; the fourth, from ten to twelve or thirteen in girls and fifteen or sixteen in boys; and the last reaches to the age of twenty-five.

The influence of the mother upon the babe before birth is emphasized, and the importance of a good example during infancy is dwelt upon. The third period is one of implicit faith. During it the child should hear only the truth. God appears to him as a good man. He talks with God as he would talk with his father. He has no idea of reverence or of awe, and should not be taught the awfulness of God. The child is a loving creature, and love should be the chief characteristic of childish religion. As fear is all too natural to childhood, it should not be increased by the early introduction of the idea of Satan and of hell, but assuaged by the beautiful, lovable conception of Jesus Christ.

By far the most important time is the period of pubescence, and, unfortunately, it is the least understood. As the childhood period is one of great faith, the pubescent period is one of doubt. As we know, the boy of this age loses interest in church and Sunday school. He makes no confidences except to his chums. The love of childhood is being exchanged for the reason of manhood. "The boy of pubescence cannot in the fulfilling of his nature help but begin to have stubborn spells." A study of conversions shows that the largest number of them have occurred among girls at twelve and thirteen years of age and among boys at sixteen years. It is further learned that these conversions are far less lasting than those at the later age of sixteen in girls and eighteen in boys, when again occurs a large, although not nearly so large, number of conversions. It seems to Dr. Chrisman that conversion should be allowed its natural time of growth.

In regard to adolescence the article says: "Religious awakening will appear in the adolescent period. By the youth of a re-

ligious home and community this awakening will be understood, and the mind and the body will go out toward God. If religious bodies would wait till this period to begin working toward the entire surrender of self to God's will, they would find the whole being of the youth responsive. I cannot believe with Rousseau that all religious training should be left till this period, yet I must believe that all religious teachings looking toward full conversion must be kept for the adolescent period. God's laws with man's soul are just as immutable as his laws with man's nature, and until these soul laws are better understood we cannot expect to attain to the best result in religious matters with children."

WILLIAM B. CARPENTER.

A SCOLDING WITHHELD

Slam, bang, bump! Three children and the dog Max came racing up the back steps, through the kitchen and dining-room, over the polished floor and handsome rugs of the parlor and halted in excited consultation before the open fireplace where big logs were blazing.

Mamma was sewing upstairs when the first bang announced the advent of the quartet. She sprang to her feet, remembering a recent rain and the probable muddy condition of five pairs of active feet, and hurried across the room to warn off the invaders before they should reach the sacred precincts of the parlor; but, alas! in her haste she failed to notice and avoid the rockers of her favorite chair—traps ever ready for the unwary—and her dress was firmly caught and held; or was it a special providence that thus checked her hasty feet and hastier words? As she paused, impatiently enough, to release herself, John's clear voice rang out: "Here's a whole trash-basket full of scraps that will make splendid little spirits flying out of the chimney!"

Busy hands grasped bits of paper and deposited them upon the flames; then away dashed children and dog to a post of observation on the lawn. The mother's frown changed to a smile, for she realized at once that the little people remembered and were verifying the truth of Hans Christian Andersen's pretty story of The Flax.

"Snip, snap, snurre,
Basse, burre,
The song is ended,"

she repeated to herself, but the next moment the merry voices and *fortissimo* barking without called her to the window. Under the trees below the children had stationed themselves, with bright, uplifted faces, while Max circled around, doing his best to understand what it was all about.

In a few moments rose the united exclamation, "There goes the schoolmaster—the last of all!" And as the fragments of blackened tissue floated away the children ran in to renew the conflagration, rushing back again to watch the chimney-top, laughing, clapping their hands and chattering like magpies, with Max for chorus.

Back and forth, back and forth they went, banging doors and leaving muddy footprints, but the mother did not interfere further than to watch that the scraps of blazing paper really found their way upward, and not out into the room. At length, however, she suggested that a permanent audience should be established out of doors, while she fed the fire within. This proved a satisfactory compromise, and she cheerfully roasted hands and face in the endeavor to make the exhibition a brilliant one. When all the wastebaskets in the house were emptied she brushed up the mud without a murmur, and said later to her husband: "It was one of the prettiest sights I have ever seen, and to think that I might have quenched all that joyous activity and enthusiasm but for the blessed interposition of a rocking-chair."

DOROTHY STORRS.

Closet and Altar

Prayer is the broad channel which conveys the gifts of God into our soul.

In prayer man is a laborer together with his God. We have had enough in our day of the shallow evangel of labor, man's gospel preached to man; we have been told till we weary of hearing it that "he who works, prays"; but let us lift up our hearts high enough to meet a fuller, deeper, richer truth; let us learn that "he who prays, works"; works even with his God; is humble enough, is bold enough to help him who upholds all things by the word of his power.—Dora Greenwell.

O strong, upwelling prayers of faith,
From inmost founts of life ye start—
The spirit's pulse, the vital breath
Of soul and heart.

Ye brook no forced and measured tasks,
Nor weary rote nor formal chains.
The simple heart that freely asks
In love, obtains.

—J. G. Whittier.

O Lord, take my heart, for I cannot give it; and when thou hast it, O, keep it, for I cannot keep it for thee; and save me in spite of myself, for Jesus Christ's sake.—Fénelon.

God . . . has made apostles and saints out of men and women that the world would have thrown away as rubbish. Why, the whole New Testament is just a record of that—Peter, the weak and wayward; Mary Magdalen, the defiled; Zaccheus, the worldly; Thomas, the despondent; Paul, the persecutor and blasphemer. What God could do in the first century he can do, he is doing, today.—Henry Van Dyke.

For me—fall my fortune as it may—
A comfort and a strength it is to know
That wheresoe'er I go
There is the same heaven over me on high,
Whereon in faith to fix the steady eye;
The same access for prayer;
The same God, always present everywhere.

—Southey.

Sometimes it is said that before the Holy Spirit can come in as the Sanctifier of the soul sin must be thrust out. Would it not be more correct to say that when the Holy Spirit comes in he thrusts sin out? He does not flow into a self-emptied soul like air into a vacuum. Hard indeed would be our lot if the task were imposed upon us of clearing out from our hearts the rubbish of worldliness and sin to prepare for the indwelling of the Spirit. . . . It is not self-emptying but divine-infilling that is needed.—James M. Campbell.

Almighty God, who alone gavest us the breath of life and alone canst keep alive in us the breathing of holy desires, we beseech thee for thy compassion's sake to sanctify all our thoughts and endeavors, that we may neither begin any action without a pure intention nor continue it without thy blessing; and grant that, having the eyes of our understanding purged to behold things invisible and unseen, we may in heart be inspired with thy wisdom and in work be upheld by thy strength, and in the end be accepted of thee as thy faithful servants, having done all things to thy glory, and thereby to our endless peace. Amen.

The Conversation Corner

THESE two pictures, sent by a summer resident in the hill-country of Western Massachusetts, tell a story of dreary desolation and beautiful benevolence—I was about to say *philanthropy*, but some of our young Greek scholars would surely say that the *anthropos* part of the word would not exactly apply to the feline recipients of the kindness! Our honorary member puts the story into words:

WEST CHESTERFIELD, MASS.

Dear Mr. Martin: . . . The pictures were taken on this "Mount" where, fifty years ago, there were forty houses which furnished shelter for as many happy families of well-to-do farmers, but where now are only six that serve this purpose, and those containing little luxury. The house in the picture shows signs of decay, though the desolation reigning within its walls—wrenched and hingeless doors, warped and rotten floors, rickety stairs and dust-heaps everywhere—cannot be seen. The squirrels know all about it, however, for between the lining boards and the lath they have a happy home to which the curling clapboards make a fine ladder for them to ascend. This house is on the east side of the Mount; on the west side is a ruin, as complete as any pile of fallen timber and crumbled plaster could well be. The house on the summit which we occupy for the summer is yet in a fair state of preservation, though abandoned two years ago as a home.

This "Mount" is one of the many beautiful elevations in this locality of pure air and quiet freedom from the jostling of city life. It is of an oval shape, four miles long by two miles broad, and 500 feet above the Westfield River at "Chesterfield Hollow," which forms its romantic eastern boundary. Its sides are precipitous, but the summit and several plateaus are more level and have good land for cultivation, which can be bought for nearly one-half its appraisal by the assessors. Its wooded sides furnish enchanted ground for rambling. If an electric road is built as contemplated, connecting it with Northampton, the Mount may yet be used for a summer resort or for rejuvenated farms, where a few stranded city families, who have not lost their love for nature and its ample provision for their needs, may find work, shelter, food and clothing, and the wealth of competence and peace.

The other picture may interest Kitty Clover. We found a trio of his race in a mow of corn stalks. Their own mews betrayed their hiding-place, where they were nearly starved. You can see three of our party feeding milk to the poor little pussies with spoons. K.

Kitty C., who is all snuggled up in a heap beside me on the desk, won't wake up enough to study the picture, but I am interested in it, although I cannot help asking in the words of the poet:

When the north wind doth blow,
And Chesterfield hath snow,
And the summer folks have gone back to town,
What will the kittens do then,
Poor things?

Perhaps the same question might be asked about the future residents of the "Mount" in the wintertime: will the grounds be as "enchanted" when three feet under snow? Still I remember how happily people lived in other hill-towns of that same region in the old time, how the farmers broke out the drifted roads with their ox-teams the morning after the storm, and how the boys on the farthest hills were always the first at the district schoolhouse—and those same boys have turned out prosperous and useful men. With all the improvements of fifty years, why cannot healthy, sturdy American youth live there now, cultivate the abandoned farms, rebuild the deserted houses and be successful farmers? If any Corner

boys go there, or grow there, let them write us all about it!

Here is a letter from a little boy, who is having his summer vacation in the city, although he belongs in the hill-country—near Chesterfield, in Berkshire County:

My Dear Mr. Martin: I am very glad to be a Cornerer. I am down in Boston for a few days. I have quite a number of cats in Hinsdale, and when I was there, I drove eleven cows to pasture. I have all my cats named. I have some little kittens at home in Hinsdale, Mass. MACK S.

Why did not Mack call and see me at the new Congregational House at 14



Beacon Street? He could have found it easily, it is so near the State House and the Shaw Monument. And who fed his Hinsdale kittens while he was gone—"summer boarders"?

The next boy is from Worcester County:

NORTHBORO, MASS.

Dear Mr. Martin: It has been a long time since I wrote you, but I have not forgotten you, and I still read the Conversation Corner. Last fall I was sick with the typhoid fever; then we went up to Grandpa's, then we came back, and I went to school. I have been up to Grandpa's this vacation, and I thought I would not write then, because I did not think you could read my handwriting. [He writes with typewriter when he is at home.—Mr. M.] When I was sick, I had to live on milk for four weeks. HOWARD S.

Those kittens on the "Mount" were fed on milk, although they were not sick, and I have known of children living on nothing but milk for a whole year, and they became strong men. Mr. Martin

Corner Scrap-Book

FOR THE OLD FOLKS

The reference to the old-time ox-team in the adjoining column suggests the question of one.

of our old folks (July 14) as to a song, "The Three Cattle Team." The information has been at last secured:]

WINCHESTER, N. H.

The song, "My Three Cattle Team," was sung at county fairs for many years by Walter Kittredge of Hillsborough County, N. H. He sang sometimes with the famous Hutchinson Family of Milford, N. H. [I remember the chorus:

Whoa hush, gee up, gee up, gee buck,
Whoa hush, gee up, gee whoa;
Whoa hush, gee up, gee whoa,
Gee up, gee up, gee whoa.

G. W.

A well-known teacher summering in the "Old Granite State" wrote:

MT. VERNON, N. H.

Walter Kittredge still lives in Merrimack, N. H. He wrote no end of things, and used to go about concerting with the Hutchinsons, singing his own songs. His greatest song was, "Tenting on the old camp-ground." He gave it to the Hutchinsons, who sung it in concerts and at the front, had it published and gave Kittredge half the profits. I remember seeing him in the early '60's, and hearing him sing his war songs in the cars, which he afterwards sold to the passengers. The Hutchinsons had a song with a chorus of the kind you mention. I heard one of the H.'s sing it at New Ipswich when I was a boy. He went off into a rollicking recitative, with impromptu variations, served up with dramatic gesture and the crack of a big fold whip. H. H.

Then the first-named singer wrote:

REED'S FERRY, N. H.

The song I sung was "Gee up, gee up, gee whoa," and I arranged it as a farmer's song about 1857. "Tenting on the old camp-ground" I wrote in 1863. WALTER KITTREDGE. J

Being in Lynn a few weeks ago, I climbed up "old High Rock," the home of the last survivor of the Hutchinson family—whose rendering of patriotic and anti-slavery songs, all over the country, people with memories forty years old well remember—but he was not at home. The husband of "Abby Hutchinson," the sweet singer of the family, writes:

ORANGE, N. J.

. . . The song was called "The New England Farmer." The words were composed by Judson J. Hutchinson and were sung by the Hutchinson family to the tune of "A Life on the Ocean Wave." At the end of the chorus it was the habit of the singers to imitate the various sounds of the barnyard and farm. I add the song in full. LUDLOW PATTON.

A life on my native soil,
A home in a farmer's cot,
I'll never at labor recoil,
And ask for no happier lot.
O, the city has not a charm,
With its turmoil, noise and strife!
Give me a snug little farm,
With a kind and notable wife.

Chorus

A life on my native soil,
A home in a farmer's cot,
With my three cattle team will I toil,
And ask for no happier lot.

On my own native soil I stand,
Mid blossoming fields around,
While the air is pleasant and bland,
And the hills with cattle abound.
O, the river is flowing by,
And the boatman's singing we hear,
And the laborers, bow they fly,
While echo sends round the good cheer!

How pleasant it is to view
Whole valleys of waving grain,
And the husbandman's jovial crew,
With sickles prostrating the plain!
O, the song of my heart shall be,
While the earth her sweet products shall yield,
The life of a farmer for me,
A home in the forest and field!

L. N. M.

THE SUNDAY SCHOOL

LESSON FOR NOV. 6. 2 Chron. 30: 1-13

Hezekiah's Great Passover

BY REV. A. E. DUNNING, D. D.

King Hezekiah and Queen Hephzibah—The Strength of Jehovah and The Delightful—these two names stand at the head of a chapter of brightness against a black background in the history of Judah. The two central events of this reign are chosen for our study, today The Great Passover and next Sunday The Assyrian Invasion. We ask concerning the first lesson:

I. *Why the Passover was kept.* Read chaps. 28 and 29.

1. Because the people were miserable. Long before this time they had lost their independence, and Israel and Judah had become provinces of Assyria. But the kingdom to which they had given allegiance plundered while it refused to protect them. Under Ahaz, the father of Hezekiah, Syria had devastated Judah, and Israel had gleaned after Syria, slaughtering whole armies of Judeans, and carrying away into slavery scores of thousands of women and children. Edomites, Philistines and other tribes fell on the helpless remnant. Judah had never been worse off than when Hezekiah came to the throne.

In religion they were utterly demoralized. The worship of Jehovah had practically ceased. The temple had been closed for years. Ahaz in despair had set up the worship of the gods of the nations which had conquered him. The people had lost faith. The few who still believed in Judah must have felt that he had abandoned them to die as a nation. With vastly less reason some Christians today feel thus about their country, seeing how public worship is neglected and the Sabbath forgotten.

2. Because they had a righteous leader. Hezekiah had not inherited piety from his father. He grew to the age of twenty-five years in an atmosphere of idolatry and social degradation. But as soon as he came to the throne he began to reign as a godly king should. The first month he reopened the temple. He exerted all his influence for holiness. He set the machinery of worship in motion at once—an organized ministry, daily sacrifices, holy days. He set the people to thinking about religion. As soon as he declared what was in his heart many of the leading families joined in his purpose. One good man in power, exercising his authority for God, is a mighty influence for good. President McKinley's consistent Christian character and witness for God is having an effect which cannot be measured in uplifting the character of the nation.

3. Because they had awakened consciences. Even in their degraded condition they needed only a righteous and courageous example to begin reformation.

Be noble, and the nobleness that lies
In other men, sleeping but never dead—
Will rise in majesty to meet thine own.

Multitudes who today appear to have abandoned faith have only slumbering consciences. They are by no means hopeless. Great possibilities of manhood and womanhood in the service of Christ are in them. Would that our prayers were strong in faith for inspiring Christian leaders.

II. *How the Passover was kept.* Read chaps. 30 and 31.

1. With a cleansed temple. Rubbish and defilement had accumulated for years in the Lord's house. The first thing to be done was to put it in order. Outward forms are of no avail in worship when the inward life is out of harmony with God. But when men set themselves to please him they will put honor on public worship. They will delight to beautify the Lord's house.

2. With cleansed hearts. "It is in mine heart to make a covenant with the Lord," said Hezekiah. That was essential to the proper observance of the Passover. It is a necessary

step in approaching the Lord's table, which is the symbol of Christ our Passover, sacrificed for us.

3. With a missionary spirit. They sought to reunite in the Passover all the tribes of Israel that remained in Palestine. They sent out invitations from Beersheba to Dan, to come and observe the Passover in the reopened temple at Jerusalem. Many among the northern tribes ridiculed the invitation; but some came. It was hard for those who accepted. They had to endure the scorn of their neighbors. But no doubt it made them nobler men. It did great good to those who invited them. It revived their national as well as their religious spirit.

4. With united purpose. "The hand of God was to give them one heart to do the commandment of the king." Their message to their brethren was a conviction which had already begun to bear fruit in happy experience. "The Lord your God is gracious and merciful, and will not turn away his face from you if ye return unto him." When a community is united in that conviction, a religious revival is assured.

5. With earnest and answered prayer. There was penitence in it. The king prayed for the people: "The good Lord pardon every one that setteth his heart to seek God." "And the priests and Levites were ashamed and sanctified themselves." There was evidence that the prayers were heard. "The Lord hearkened to Hezekiah and healed the people." There was praise in the prayer. "The Levites and the priests praised the Lord day by day."

6. With prolonged services. They "kept the feast of unleavened bread seven days with great gladness, . . . making confession to the Lord, the God of their fathers." They found so much comfort and strength in these new services that "they kept other seven days with gladness."

7. With genuine reformation of the nation [chap. 31: 1]. The people went forth from their Passover and destroyed idolatry throughout the cities of Judah.

This is a simple description of a remarkable revival which began by the observance of a sacred ordinance. Its influence grew till it was felt for good from one end of the land to the other. I can imagine as great a revival, beginning in a simple celebration of the Lord's Supper by disciples coming together to consider its meaning, confessing their sins one to another, covenanting anew to serve the Lord, trusting in him as the great sacrifice for sin and consecrating themselves to him who has purchased them with his own blood.

The Church Prayer Meeting

Topic, Oct. 30-Nov. 5, Interpreting God to Men. Jer. 25: 1-14; Acts 8: 26-40; 2 Cor. 5: 11-21.

Must first learn about him. Must be in intelligent sympathy with others. Must be wise in conveying the divine message.

[See prayer meeting editorial.]

The Son of His Father

I have among my acquaintances a passing stranger about whom I have not concerned myself at all. He has never

really touched my life, albeit I may have met him again and again. But one day I discover that he is the son of an old and dear friend. At once I hunt him up. He has not changed at all. He is just as uninteresting intrinsically as he was before. But I am changed toward him. The thing which has waked my affectionate interest is that he is the son of his father. Whenever one is touched by God and honored with any portion of his acquaintanceship all humanity appears differently to him. They are sons of his Father. This is the Christian temper toward men.—Rev. S. D. McConnell.



Steaming Hot

and made to suit, there is no remedy for weakness and temporary down-heartedness, so quick and sure as a cup of BEEF TEA prepared from

Liebig COMPANY'S Extract of Beef

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Progress of the Kingdom

OUR OWN WORK

Receipts of the A. B. C. F. M. The following statement by Treasurer Wiggin tells its own story:

The regular donations from churches and individuals for the month of September amounted to.....\$14,510.84
The legacies amounted to.....2,742.92
Total for September.....\$17,253.76

Aside from the above, there was received for the debt in September \$226. The receipts for special objects in September amounted to \$3,813.70.

THE WORLD AROUND

The Fall of Omdurman. The fall of Omdurman and the overwhelming defeat of the khalifa is recognized by all the British friends of Christian missions in Africa as an event of incalculable importance, adverse to Mohammedanism and favorable to Christianity. It was accompanied by scenes of slaughter which are not in harmony with Christlikeness, but, on the other hand, the khalifa was a ruler whose inhumanity and malignant tyranny made him unworthy of anything but sharp and stern punishment. For a pan-Islamic view of this battle, by a Mohammedan, see the October *Nineteenth Century*.

Pundita Ramabai's Conversion. Pundita Ramabai's recent visit to this country led her to see that much higher altitudes of blessing awaited her than she had ever known. She says:

The purpose of the Lord in sending me to the United States was to teach me some very precious lessons. While in that country I met certain Western admirers of the Swami-ism which passes for Hinduism in Western countries. It seems that they did not find any satisfaction in the Bible and were seeking after something better. I had neither the time nor inclination to reason with these people. But one thing was clear to me—that even with the open Bible in one's hand, if one does not live a supernatural life and prove the religion of Jesus Christ to be the religion of heavenly life by experimenting upon it, the Scripture may become a dead letter. What is needed in all countries where the gospel is preached is that its preachers and followers should live a supernatural life. I found out where my failings were, and I thank the Lord for enlightening me. It is looking unto him and nothing else that will help me to live a supernatural life. I find I have to learn much before I know what obeying God and having the fullness of the Spirit means. I was in the habit of interpreting the Bible as it suited me best, while trying honestly to keep the commandments of God. This of course did not help me to live a supernatural life. While making some notes on the teaching of the Swami visitors to America and the effect of it on certain minds, the Lord showed me very clearly that the world will love and honor what is its own—that so long as I have any part in a compromise with the world I shall not be used of God as a witness of his truth. God does not need our help to demonstrate his power, but in his loving kindness he has chosen us to be his witnesses, and we should consider it an infinitely greater honor to be God's witnesses than to follow the world and get some honor from it. Although I have been much interested in mission work, I never felt called to be a missionary. And it was at the time of my late visit to America that I was clearly shown by God that I was commanded and sent by him to preach the gospel to my people. The last command of Christ, "Go ye," was not meant only for the apostles but for all his disciples. India's needs are very great, and it is the first duty of her sons and daughters to work and give their lives for her redemption. No amount of education or any other thing will redeem her. In the gospel of Christ, which "is the power of God unto salvation to every one that believeth," is her only hope. So I asked the gracious Lord to send me back to my country a very different woman from what I was at the time when I left home. I went away as a school teacher, and now I am glad to tell you that the Lord has filled me with an intense love for my people and sent

me home a preacher of the gospel to win some lives for Christ.

Missions and Territorial Expansion. The keynote of the Protestant Episcopal Triennial Convention, now in session, was struck by Bishop Tuttle of Missouri, in his opening sermon, who preached from Isa. 54:2. "Missions," he said, "must be the elemental life-beat and the crowning epic poetry of the living church." Bishop Tuttle is not a pessimist oppressed with national shortcomings, which therefore render all thought of aid to less fortunate peoples out of the question. He holds that

Expansion is in the air for us Americans now. If we fall into line at its bugle blast some may claim it will be to our risk and harm, for that it is an unwonted call, an out-of-the-way call, an unfit call to such as we are. Be that as it may, the logic of events is a force not to be counted out, and it may make the sounding of bugle calls and the rolling forward of the chariot wheels of destiny things that we cannot stop if we would. All who think are startled and subdued and awed at the responsibilities devolved upon the nation. Now, if the things which we are looking at as citizens are wide and far and deep, how shall we bear it if the church cowers and draws back and lies down?

The anvil stands ready. Right good work that for the anvil. But we are not the anvil now. We ought to be, we want to be, the hammer, and the arm driving it, to strike hard. Hawaii, Puerto Rico—go forward to possess the land. The Philippines—if the flag we honor and love is to float sovereign there, go ye in there also. And if the forceful logic of events that we wot of lift the flag in permanence over other regions yet, go ye there, too, to bide and work, and help and save. We may find China likely to be our neighbor, even in the ordinary sense of mundane locality.

NOTES

Ian Maclaren, in addressing the recent meeting of the English Baptist Missionary Union, enforced the conception of foreign missions as an act of trustees charged with grave responsibilities in executing a last will and testament.

A vigorous movement, headed by Lady Wimbome, is reported among women in the Church of England, which has for its object resistance to the ritualistic tendency which lately has grown to such influence in that branch of the church. It is high time something were done to defeat it.

It is good evidence of the value of the work for the young done by Dr. Barnardo's homes in London that during the last six years the boys and girls sent through their agency from London streets to Canada have sent back to help other children considerably more than \$40,000 of their earnings.

Rev. E. W. Lelachteur, a Christian Alliance missionary, is now in this country. Two years ago he started from central Asia for Tibet. He had many perilous adventures, but won from the Tibetan Buddhists courtesies and concessions which are unparalleled, including permission to establish Christian missions.

Rev. Leonard Woolsey Bacon's remark that, "compared with the ample literature of foreign missions how meager is the list of home missionary biography," should be laid on the consciences of all of our gifted young Congregational authors, whose training in the study of history and literature has prepared them for the work.

The fear that the last general election in France would cause a Roman Catholic revival has not been verified. On the contrary the priests lost influence perceptibly. The Socialists are stronger than formerly and this fact may cause a reaction in favor of the priestly party. Otherwise it doubtless will continue to lose ground.

The Presbyterian Board has just adopted with good results the policy of the Church

Missionary Society of England in gathering its newly appointed missionaries for a week's conference with the secretaries. Wise spiritual counsel was given them and useful visits were made to successful city missions and philanthropic institutions.

Even in Alaska the war has had deterrent effects. Superintendent Wirt writes that the inhabitants rejoice at its cessation, because they "think the newspapers will give the gold fields the prominence they deserve." Latest reports indicate that they already have had too much prominence, that gold is by no means as abundant as it was said to be.

Bishop Tucker, returning to Uganda for the fourth time, after an interval of two years, describes the situation as remarkably favorable considering the recent revolution and mutiny. The spiritual condition is full of peril, but at the same time of bright promise. The sale of the New Testament is phenomenal. The native teachers remain steadfast. All stations abandoned at the time of the mutiny have been recaptured or rebuilt.

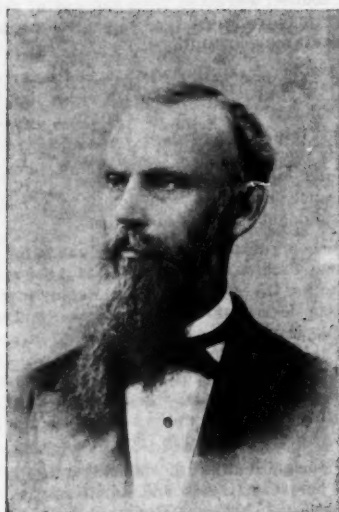
Principal Fairbairn, speaking recently to his personal friends and admirers gathered about him to bid him "Godspeed" as he starts to deliver the second course of lectures in India on the Haskell foundation, did not hesitate to say that he believed that Christianity would have a far better chance in India if it went only in its own right, to speak in its own name, in absolute disassociation from the British imperial power. May there not be a warning in this for those who believe that with the raising of the stars and stripes over Porto Rico—and possibly other Spanish possessions—greater opportunities for missions will exist?

A Roll of Honor

Following is the list of churches in Massachusetts which in recent statistics are recorded as having given something to every one of our seven distinctively Congregational objects. We are glad to note that it includes some of our smallest and presumably weakest churches. We are indebted to Rev. G. W. Stearns of Middleboro for the compilation of the list:

Ablington	Lowell, Kirk St.
Acton	High St.
Amesbury, Union	Lynn, Central
Amherst, North	Malden
Arlington	Marlboro
Attleboro	Medford, West
Barnardston	Melrose
Beverly, Dane St.	Highlands
Bedford, First	Merrimac
Boston, Old South	Methuen
Second, Dorchester	Middleboro, First
Union	Central
West Roxbury	Monson
Jamaica Plain	Natick
Walnut Ave., Roxbury	Newburyport, Prospect St.
Allston	Newton, Center
Braintree, South	West
Brockton, South	Elliot
Cambridge, Wood Memo-	Andoverdale
rial	Newtonville
Charlemont, East	Northampton, Florence
Chelsea, Central	Northboro
Chicopee, First	Northbridge, Center
Falls	Whitinsville
Clinton	Oxford
Cohasset	Palmer, Second
Concord	Pittsfield, First
Conway	South
Dalton	Plymouth, Chiltonville
Danvers, Maple St.	Rockland
Dedham	Rockport, First
Deerfield, South	Salem, Tabernacle
Douglas, East	Shelburne
Dracut, First	Falls
Easthampton, Payson	Somerville, Broadway
Easton	South Hadley Falls
Enfield	Springfield, Olivet
Everett, First	South
Mythic Side	Park
Falmouth, First	Stockbridge
Fitchburg, Rollstone	Stoneham
Foxboro	Sudbury
Frammingham, Saxonville	Sutton
South	Swampscott
Gardner	Taunton, Winslow
Gloucester, Trinity	Upton
Grafton	Uxbridge
Hadley, First	Walpole
Haver, Four Corners	Walham
Hanson	Warren, First
Hardwick, Gilbertville	Webster
Haverhill, West	Westboro
Holbrook	Westfield, First
Holliston	Second
Holyoke, First	Westhampton
Second	West Stockbridge, Village
Hopkinton	Weymouth, Union
Holyoke Park	Whitman
Clarendon Hills	Wilbraham, North
Ipawich, South	Winchester
Kingston	Woburn
Lawrence, Lawrence St.	Worcester, Central
Leicester	Union
Littleton	Pilgrim
Longmeadow	Worthington
	Yarmouth

Changes in Three Springfield Churches



REV. L. H. CONE

Nine months of 1898 have recorded five announcements of changes in the fourteen Congregational pastorates of Springfield, Mass., reported Jan. 1. At the beginning of the year not one of the Congregational pulpits of the city was vacant, and the venerable Dr. Buckingham, though in feeble health, still continued occasionally to bless the people with his presence. Now the saintly pastor is crowned with eternal glory. Rev. R. W. Brokaw of Hope Church has left the city and in his place is Rev. S. H. Woodrow, to whose recent settlement here and earlier career we devoted some space two weeks ago. The resignations of two other pastors, Rev. L. H. Cone of Olivet Church and Rev. F. B. Makepeace of North, have been tendered to their churches. These resignations have both been accepted with regret. The Olivet pastor detects from his years a warning that some relaxation is needed, but the pastor of North resigns in the prime of life and vigor for a brief interval before continuing his pastoral duties. Both men have taken a deep interest in the spiritual welfare of Springfield, they have been active in the Congregational councils and both will be greatly missed.

Rev. L. H. Cone was born at Bristol, Ct., the son of a Presbyterian minister. Fitting for college at Kinderhook academy, the son was graduated from Yale in 1847, taught four years in Richmond, Va., and finished his course at Union Seminary in 1854. In his first pastorate at Indian Orchard he attempted to do the work of years in a few months and was compelled to resign on account of ill health at the end of a year. After some traveling he became pastor of the Third Church, Chicopee, in 1856, was installed a year later and remained until 1867. Leaving in October of that year he became pastor of Olivet only five days later, and thus, on the 30th of this month, will have had a continuous pastorate of thirty-one years. During his ministry the comparatively small church edifice of 1867 has been converted into a commodious structure, a new bell, new organ, and new classrooms have been added, the church building has been raised to utilize the space under the audience-room and other improvements have been made. In twenty-five years 594 persons were received to membership. Mr. Cone has won the hearts of his people especially by his pastoral visitation; he has always conducted a class in the Sunday school, has been greatly interested in the young people's organization, and has kept his church alive to the needs of

all the denominational societies. He is a man of strong beliefs and deprecates the tendency to hesitate to speak with precision while being yet tolerant of difference of opinion. Although he has passed his threescore years and ten, he possesses much of his old-time vigor in bearing and speech, and manifests a keen interest in the spiritual welfare of his people.

Rev. F. B. Makepeace has been the successive and successful pastor of churches at Gloucester, Mass., Champlain, N. Y., Andover, Mass., and Springfield. The central thought of his preaching has been the living Christ, the Saviour of men. "All at it and always at it," is one of his precepts. His constant aim has been to develop in his parish a body of trained workers as guardians of the church. Believing that his first duty is to preach, he has striven successfully to clinch the nail by a prodigious amount of pastoral work. His zeal has been manifest in the prayer meetings, where the attendance and warmth were marked, in the Sunday school, where, as superintendent at one time, he brought the attendance to the highest

matters. Through his efforts many thousand books, papers and magazines have been collected and sent to colleges South and West and to soldiers and sailors.

In his ministry at North 297 persons have been received into the church, and the hearty appreciation of his work has been recognized in resolutions voted by the church. Faithful, energetic, intellectual and spiritual, his influence is widely felt. Springfield keenly feels her prospective loss.

D.

Across the Line

The Canadian Congregationalist

The failure of an important publishing house in Toronto has unfortunately interfered with the publication of the *Canadian Congregationalist*. This fact is particularly regretted as the paper was being received with growing acceptance, and was generally pronounced better than ever before.

Home Missionary Superintendent

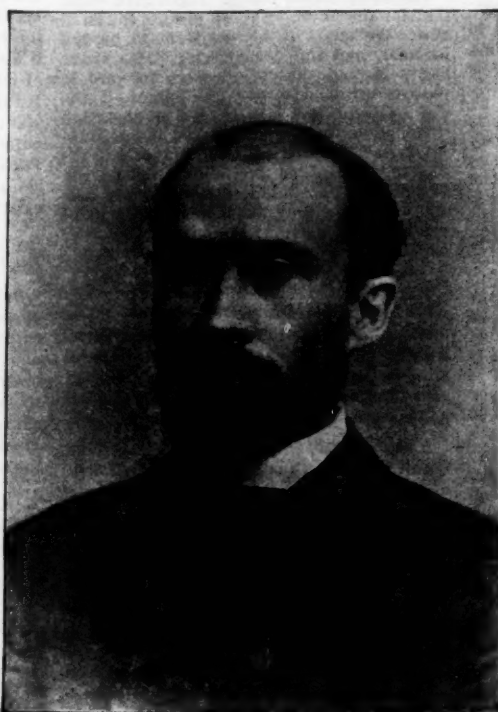
A long felt need has been supplied by the appointment of Rev. A. F. McGregor of Woodstock as home missionary superintendent. The principal reason for the protracted vacancy, since the resignation of Rev. Thomas Hall, has been lack of funds, but as the treasurer's balance for the last three years has been on the right side the appointment is more than justified. Mr. McGregor will move to Toronto and take up his new duties on Nov. 1.

Echoes from the Churches

An unsettling wave has struck the churches, and a large number of vacancies is the result. The chief difficulty in filling them is to find suitable men willing to undertake the work at the small salaries offered. There is no doubt that Mr. McGregor will be able to help to tide most of them over their vacancies. Two well-known American ministers have recently visited Canada, namely Rev. F. H. Marling, D. D., of New York, who preached at Broadview Avenue Church, Toronto, and Rev. Prof. W. D. McKenzie, D. D., of Chicago, who preached at Zion and Emmanuel Churches, Montreal.

Another Missionary

A pleasing incident in connection with the welcome to Rev. H. F. Thomas as pastor of Olivet Church, Toronto, was the farewell to Miss Annie Watson, who goes to Inland China. This is the third foreign missionary from Olivet Church within recent years. J. P. G.

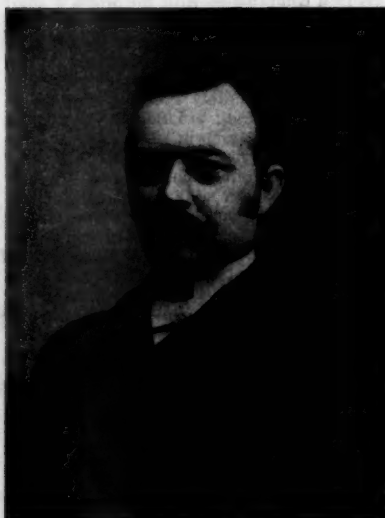


REV. F. B. MAKEPEACE

mark in seventeen years, and in a "board of work." This last organization is an interesting one, containing committees on visitation, missionary and temperance concerts, Sunday school interests, music, etc., and the supervision of a parish scrap-book, containing all printed comments concerning the church, and of a parish album, containing pictures, as far as obtainable, of all members of the church, past and present.

He has been an effective user of printer's ink, some of his forms being unique, and he has always sought to beautify and deepen the services of worship. His sermons to young people and his training classes have been helpful, and the anniversaries of the church have received his careful attention. From first to last the relationship to his people has been most pleasant.

His activities have extended beyond the walls of the church. As trustee of the Bible Normal College, director of the Connecticut Valley Sunday School and Chautauqua Association, trustee of the French-American College, associate member of the G. A. R., he has been a prime mover in educational and other



REV. S. H. WOODROW

In and Around Chicago

Jubilee Week

As was fitting in a peace jubilee, the exercises began with services in the churches (report says 600 in all) on Sunday. There were few sermons in which allusion was not made to the work accomplished by the army and navy, or to the responsibility forced upon the nation by the victories over Spain. Some of these discourses were of the highest order; for example, one by Dr. Noble in the Union Park Church, on the duties which press upon the nation as a missionary nation, and others by Drs. Goodwin, Henson and Myers. Special memorial services were held at the Auditorium, Studebaker Hall and the First Methodist Episcopal Church. The President occupied a box at the Auditorium, where thousands tried in vain to find entrance. Here Rabbi Hirsch, Dr. J. H. Barrows, Father Hodnet and Booker T. Washington made addresses. Mr. Washington said that the American people must gain one more victory in order to reach the heights to which we are destined to go. We must conquer our race prejudice, and be willing to accord a black man all the rights and privileges which we grant white men. Were colored men as willing to accept the responsibilities of their race as is Mr. Washington, it would not be difficult to bestow upon them all the honor which they deserve.

The President Made a Doctor of Laws

Monday the university did itself honor in receiving President McKinley as its guest, and in stepping aside from its established course to confer upon him "for distinguished service in a great international crisis" the honorary degree of LL. D. In the afternoon the President shook hands with not less than 3,000 persons at the Armory of the First Regiment, and afterwards dined at the Auditorium with the chairmen of the different jubilee committees. Tuesday was another great day. First came a mass meeting at the Auditorium to welcome the President to the city, where addresses were made by the chairman, George R. Peck, then by Mayor Harrison, Archbishop Ireland and Judge Emory Spear. Archbishop Ireland was received with enthusiasm. His expressions of approval of the policy of expansion with its responsibilities elicited hearty applause. But enthusiasm was at its height when the President leaned forward from his box and, apparently without premeditation, for he had refused to speak at this gathering, said:

I have been deeply moved by this great demonstration. I have been deeply touched by the words of patriotism which have been uttered by the distinguished men so eloquently in your presence. It is gratifying to all of us to know that this has never ceased to be a war of humanity. The last ship that went out of the harbor of Havana before war was declared was an American ship that had taken to the suffering people of Cuba the supplies furnished by American charity, and the first ship to sail into the harbor of Santiago was another American ship bearing food supplies to the suffering Cubans. I am sure it is the universal prayer of American citizens that justice and humanity and civilization shall characterize the final settlement of peace, as they have distinguished the progress of the war. My countrymen, the currents of destiny flow through the hearts of the people. Who will check them? Who will divert them? Who will stop them? And the movements of men, planned by the Master of men, will never be interrupted by the American people.

There were special patriotic gatherings in Studebaker Hall, Columbia Theater, North Side Turner Hall, the armory buildings of the First and Second Regiments and still earlier in the afternoon in twenty-four schoolhouses. The *Tribune* says that ninety-two speeches were made during the day. There was a special reception for the President in the evening at the Jubilee Ball at the Auditorium, the net profits of which, set aside for the soldiers, amount to \$22,000, and at the Navy Ball in Medinah Temple.

Wednesday was the day of parades and re-

views. There were at least 10,000 people in the line of march and, perhaps, half a million spectators. Two regiments of soldiers attracted universal attention, as did Generals Miles and Shafter. The President rode in an open carriage and, at great risk to health, with bared head acknowledged constantly the honors paid him. The streets through which he passed had been handsomely decorated with memorial arches and flags. At the Union League Club a stand had been erected from which he could review those in line, and opposite, on the vacant lot where the post office is to be built, seats for several thousands had been provided. A denser crowd than that gathered here is not often seen.

Thursday the President met railway men and left at 9 o'clock for Washington. Whatever may have been the original thought of the managers of the jubilee, it resolved itself finally into a reception of the President. Other chief magistrates have visited Chicago and have been welcomed with the honors which belong to their high position. But no president has ever been welcomed by all classes of people and by politicians of widely differing opinions with the heartiness and affection and confidence which has been shown on this occasion. The only drawback to the festivities has been the weather. It could hardly have been worse. Much of the time it has rained and all of the time it has been chilly and cloudy. In spite of this the streets have been full to overflowing and enthusiasm apparently has not been abated one whit. It is no exaggeration to say that hundreds of thousands of persons have been brought into the city from outside. No serious accidents have been reported and few if any have failed to find needed accommodation.

Alumni Meeting of Mt. Holyoke College

Saturday noon about sixty of the graduates of this institution met in the Palmer House for their twenty-fourth annual banquet, Miss Abigail M. Hunt, president of the Association of the Northwest, was in the chair. Dr. D. K. Pearsons, as a graduate of the last class, was introduced to make, as Miss Hunt said, his maiden speech. This he did in his characteristic way, saying first of all that he is now seventy-nine years old and very proud of his age. He then gave a report of the finances of the college and paid a high tribute to the service which Mr. Williston and his family have rendered Mt. Holyoke in helping to secure its present endowment and in superintending the erection of the present buildings. He emphasized the need of other dormitories, of an engine house and a gymnasium, as well as of a further endowment of \$200,000 toward which he said he was ready to give \$50,000 as soon as \$150,000 are raised. To every three dollars now given he stands pledged to add a fourth, so that when \$300 are secured he draws his check for \$100. At the business meeting it was reported that an encouraging beginning toward the second \$200,000 has been made.

As toastmistress, Mrs. James N. Steele called upon representatives of Vassar, Smith and Wellesley to give greetings from their colleges, and upon Mrs. N. W. Harris to report a visit she had made to Mrs. Gulick's school in San Sebastian. Leaving the banquet room the ladies, with invited guests, adjourned to the clubroom of the hotel to listen to an address from Mrs. Gulick on the present outlook in Spain. She gave a brief account of the place woman has had in Spanish history, of what has been done in the school in which she has taught for so many years, and then dwelt upon the need of enlarging the present facilities for teaching Spanish girls, and of moving the school at once to Madrid, the very heart of the country, where it would receive a hearty welcome and accomplish untold good for the Spanish people. Mrs. Gulick made a deep impression upon her hearers.

Chicago, Oct. 22.

FRANKLIN.

Y. P. S. C. E. in the Bay State

Over two thousand members of Christian Endeavor Societies of Massachusetts gathered last week in Brookton for the annual meeting. The diligent labors in the way of preparation were seen in the attractive program and abounding hospitality.

The address which welcomed the delegates to the city was eloquently made by Rev. A. W. Archibald, D. D., and was fittingly responded to by Rev. F. M. Gardner, as president. Afternoon and evening sessions were held in both the Porter and First Congregational Churches.

Under the theme Missions and Systematic Benevolence Rev. C. A. Ratcliffe estimated the gifts of the societies of the State to denominational boards at \$15,000, while other gifts were made approximating \$5,000 more. Rev. Dr. H. C. Mable pleaded for the same orderly thought in relation to Christian giving as is used in physical and mental culture. Biblical Finance was the theme of Rev. C. S. Frost. Tithing was believed to be the ideal method. Miss Emily C. Wheeler felt that Endeavorers might receive inspiration from the example of the Christian Alliance in the matter of gifts to the Lord's treasury. While this program was being carried out the juniors gave a delightful exercise in the Porter Church, under the direction of Mrs. James L. Hill. Antiphonal singing and a flag drill were special features. Brief addresses were made by President Gardner and Ex-Mayor Williamson.

Temperance and Christian Citizenship was the evening theme. By the report of F. W. Walsh, Jr., temperance superintendent, Worcester County received the banner for most aggressive work. Hon. B. B. Johnson spoke upon No License, urging responsibility for the million youth of Massachusetts. Rev. E. L. House treated Christian citizenship as imperative in its individual obligations and to be improved through education and restricted immigration. In the Porter Church Dr. J. F. Cowan gave a pointed address upon Wooden Citizens, characterizing as such all who are selfishly indifferent to their relations to society. An Object Lesson was given by Senator L. E. Chamberlain, in which he presented hard facts bearing upon the loss to Brookton in her license year and urging a recognition of duty in the future. Rev. J. J. Dunlop spoke upon Christian Citizenship.

Union Work for Practical Ends was considered in several addresses. Rev. E. M. Noyes emphasized the value and inspiration to such effort and showed how Christian Endeavor had proved its possibility and value. Rev. C. L. Morgan, D. D., further illustrated the subject with a statement of the practical plan operative in Jamaica Plain. The helpful publications which are necessary to Endeavorers for new and effective work were described by William Shaw, treasurer of the United Society, and conferences were held, conducted by prominent leaders.

The report of the secretary, Miss A. G. Tillson, showed a live list of 860 societies in the State with a membership of 30,286, of which 23,392 are active. The Juniors number 18,543. The officers elected for the year are: Rev. F. S. Hatch, Monson, president; H. N. Lathrop, secretary; C. H. Wells, treasurer. Springfield is the place of meeting in '99.

In discussion of The Young Christian and His Bible, Rev. J. H. Parshley described the Bible we have as one in which the value of divine inspiration is greater than the contention for mechanical authorship. God's Word Our Base of Supplies was developed by Rev. F. B. Greul, D. D., and Practical Uses of the Bible were clearly and helpfully shown by Rev. A. S. Gumbart, D. D. At the Junior rally addresses were made by William Shaw and Miss Elizabeth Kingman.

On the last night uplifting sermons were preached by Rev. Willard Scott, D. D., and Rev. Scott F. Hershey, Ph. D. Consecration services were conducted by Rev. J. A. McElwain and Dr. C. A. Dickinson, in which many Endeavorers participated. W. P.

LITERATURE

BOOK REVIEWS

THE PSALMS AND THEIR STORY

The Shawmut Church of Boston has been favored in its recent pastorates with men who have added to their strength in the pulpit the ability to interest a wide circle of hearers and readers in the literary study of the Bible. The multitude who have welcomed Dr. Griffin's Lily among Thorns will be attracted to Dr. Barton's Study of the Psalms as Related to Old Testament History. Readers of conservative tendency need not be repelled by finding the names of Cheyne and Robertson Smith cited in the preface, for the radical speculations of these critics have little place in the body of the book, and the author's conclusions are as far apart from theirs as the east is from the west. Among the sources credited in the preface we find no mention of Thrupp, although his well-known article in Smith's Dictionary of the Bible would seem to have suggested the original idea and the general plan of this book.

However that may be, the plan is well suited to the author's purpose of stimulating the reader to study the Psalm literature for himself. There is a keen interest in matching the external incidents in the lives of the psalmists, as related in the sacred history, with the spontaneous development of their inner life, as revealed in their own compositions. We thus survey, under the author's guidance, the vast field of thirteen centuries from Moses to the Maccabees. We share the persecutions of David, or exult with him as he brings the ark to its chosen place. We celebrate Jehovah's awful judgment upon Sennacherib, and join with Ezra's company in the praises of the law.

Dr. Barton is careful to remind the reader that some of these conclusions are only probable, and others only possible. He might have been yet more guarded, for as a matter of fact the authorship and date of every psalm are still in dispute. But the main benefit to be derived from such studies is not scientific certitude but spiritual help and profit. We may leave to the higher critic the attempt to disprove the main positions which the author has taken; to him also the ungracious task of straining out the gnats of human imperfection. For our own part we are confident that these volumes will do good to a large and intelligent body of readers. [Pilgrim Press, 2 volumes. \$2.50 the set.]

JUDGE CHAMBERLAIN'S ESSAYS

The volume of essays and addresses by Hon. Mellen Chamberlain, LL. D., which Mr. Lindsay Swift has gathered in the volume *John Adams and Other Essays*, gives permanent and handsome form to a series of papers possessing rare and diversified value. The first address, which gives the title, is succeeded by others on such significant themes as The Authenticity of the Declaration of Independence, Remarks on the New Historical School, Daniel Webster as an Orator, Landscape in Life and in Poetry, The Old and the New Order in New England, Life and Letters, etc. The broad, thorough scholarship, the discriminating judgment, the aptness and felicity of expression exhibited in these addresses reveal afresh the distinguished abilities and rich attainments of the author. Best of all, they exhibit a largeness of mind which, without disguising the positiveness of his convictions and without weakening his controversial power, disarms opponents by displaying his geniality of spirit and his candor.

Judge Chamberlain is at home in New England history as well as in the larger relations of our national development, and he has given his readers as solid material in the way of thought as any historical writer of our times. And the simplicity and directness as well as a certain glow of his style render his productions more than ordinarily readable. His

paper on The Declaration of Independence seems to establish the fact that the signatures to that document were not all appended at once, on The Fourth of July, 1776, as is commonly supposed. That on The New Historical School is a sagacious warning against carrying theories of historical research and narrative to extremes. That on The Genesis of a Massachusetts Town is a piece of acute criticism and conclusion, a noteworthy feature of which is the position that such towns have no essential relation to those of the mother country, either in origin or in development. The papers on Quincy and Webster are vivid and even brilliant pieces of characterization, and an entirely different sort of subject, Landscape in Life and in Poetry, is discussed with no less richness of suggestion. The volume is one of the most stimulating and rewarding to be found. [Houghton, Mifflin & Co. \$2.00.]

RELIGIOUS

The new Ingersoll lectureship at Harvard University is devoted to the subject of immortality, and the first lecturer was Prof. William James. His lecture, *Human Immortality* [Houghton, Mifflin & Co. \$1.00], speaks from the point of view of the professional psychologist and meets two supposed objections to the doctrine. One is the objection that spiritual life actually depends upon the existence and activity of the human brain. The other is the fact that an incredible and intolerable number of beings must be believed immortal if immortality be true. How far the second is a practical objection to the doctrine may be questioned, but the first one certainly is real. In each case Professor James supplies a helpful and sufficient answer, and his volume is learned without being abstruse and will be an aid to belief in God.

A series of discourses on practical themes, evidently Sunday evening sermons, by Rev. A. C. Dixon, D. D., makes a little book, *Lights and Shadows of American Life* [F. H. Revell Co. \$1.00]. The sermons are examples of much of the telling preaching which the pulpit is furnishing at the present time and are well adapted to accomplish their object. *God's Method with Man* [F. H. Revell Co. \$1.00] contains a series of addresses by Rev. G. C. Morgan, which were delivered at Northfield originally and have been revised and expanded into this volume. They furnish the author's explanation of certain religious questions and deal, among others, with such subjects as The Coming of Christ and Daniel's Missing Week. The volume devotes somewhat more attention to questions impossible of answer at present than seems needful, yet it is reverent and cautious and not without much vital spiritual suggestiveness.

A number of new devotional books are at hand, and those who question the extent and vitality of modern piety may find something worth their consideration in the fact that literature of this sort is published year by year in such a quantity and with evident welcome. One such book before us is *The Joy of Service* [T. Y. Crowell & Co. 75 cents]. It is by Rev. J. R. Miller, D. D., and it appeals to the believer and in a simple and friendly way discusses with him how his spiritual experience and activity may be rendered more valuable. Another book by the same author is *Young People's Problems* [T. Y. Crowell & Co. 75 cents]. It is a little work of sound and varied Christian advice.

Other devotional books are *The Man Who Wanted to Help*, by Pres. J. G. K. McClure; *Faith Building*, by W. P. Merrill; *St. Paul*, in which his own words are woven into a sort of an autobiography by an editor who calls herself a deaconess; and *Mountain Tops with Jesus* by Dr. Cuyler [F. H. Revell Co. Each 25 cents]. They belong to what is called the Quiet Hour series and are as tastefully issued as they are adapted to be of substantial spiritual service.—*The Dream of Youth*, by Rev. Hugh Black, and *Agatha's Unknown Way* [F. H. Revell Co. Each 30 cents], by Pansy, are two of the Looking Upward series.

The one is a spiritual appeal, the other a missionary story, and each is excellent.—*John G. Paton*, Vol. III. [F. H. Revell Co. 50 cents] is a supplement to parts first and second of the autobiography of this eminent missionary and it relates the story of the last twelve years of his life. It has been edited by his brother. It continues entertainingly the graphic story of a consecrated and pre-eminently fruitful career.

STORIES

In *The Adventures of François* [Century Co. \$1.50], Dr. S. Weir Mitchell has not reached the level of excellence of some of his earlier books, but nevertheless has written a powerful and engrossing story. His hero is a French foundling whose career included the last third of the eighteenth and some portion of the present centuries, who becomes a thief, a juggler, a fencing master and a confidential servant successively, and who strikingly illustrates many of the highest virtues and abilities with an almost utter lack of the moral sense. Several of the other leading characters, such as the French aristocrat, the criminal woman of the lowest class, and the shallow but adroit and temporarily successful politician, illustrate types common at the period of the French Revolution, and doubtless ever since in some measure, and not only in Paris, although there peculiarly. The descriptive work in the volume is of the highest order, and the movement of the story is spirited and well sustained. The book is distinctively a character study, not a romance. The love element is omitted and it is a portrayal of mental and moral characteristics and conduct. It is the work of a masterly analyst and it illustrates how such writing as that which Zola has done coarsely may be done delicately.

The most dismal book of the year thus far is *Phases of an Inferior Planet* [Harper & Bros. \$1.25], by Ellen Glasgow. An atmosphere of insincerity and sham pervades the whole story. The hero is a free thinker, who is unable to earn a living, although the ablest man in New York. The heroine is a girl with second-rate musical abilities and first-rate ambitions. Their imprudent marriage and their increasing poverty bring about separation and at last divorce. The free thinker becomes a ritualistic priest, thrilling the city by his eloquence as well as by his life of self-sacrificing usefulness, although continuing a free thinker at heart. The reappearance of the divorced and remarried heroine occurs, and their elopement is prevented by her death. Most of these materials are commonplace enough, and those which are not commonplace are recklessly improbable. The merit of the book is supposed to lie in its conversations. They may be conceded to be strikingly true to life, but for the most part it is a dreary sort of life to which they are true. All in all it is a waste of time to read the book.—Mr. Benjamin Swift seems to rejoice in the grotesque and uncanny. *The Destroyer* [F. A. Stokes Co. \$1.25] is his latest book. It will seem unwholesome and unpleasant to healthy minds, unless they may be doing penance by making studies of the abnormal and morbid in life. The destroyer, we may add for the enlightenment of any one who desires it, is love, and the kind of love which is here portrayed hardly could be expected to do anything else than destroy. So far as interest is concerned we would rather read the multiplication table.

In *Good Americans* [Century Co. \$1.25], her most recent story, Mrs. Burton Harrison again introduces the reader to contemporaneous life in New York and elsewhere, and many of the conditions of social life as there found are reproduced. The hero is a self-made man and the heroine a representative of thousands of modern girls, not without strong and noble characteristics but brought up to make pleasure the chief aim of life. Their experiences are somewhat interesting, and the author exhibits her customary aptness in describing them.—*Friendship and Folly*

[L. C. Page & Co. \$1.25] is the work of the late Maria Louise Pool. It is a history of the faithfulness and faithlessness of lovers, chiefly among New England surroundings, and exhibits much of the author's skill in graphic description. Nobody in the book can be said to enchain attention, but the story none the less is full of action and has considerable merit.—Miss Mollie Elliott Seawell illustrates her usual power of constructing a lively story in *The Loves of the Lady Arabella* [Macmillan Co. \$1.50]. The England of 160 years ago is the scene of the story, and the blended recklessness and manliness of the young naval officer of the period supplies the keynote of the book, the heroine of which, if the title be accepted as indicating her, is the villain of the plot. It is a brisk and spirited story, which undoubtedly is fairly accurate in reproducing the characteristics of its time. It is thoroughly readable.

The Blindman's World and Other Stories [Houghton, Mifflin & Co. \$1.50] contains fifteen short stories by the late Edward Bellamy. They all have been published before, we believe, and they possess a considerable measure of interest. Undoubtedly their reissue in this form, however, is due chiefly to the fact of the author's recent death. Mr. Howells has furnished a short, appropriate introduction.—Another volume of short sketches, and good ones, is *Stories of the Cherokee Hills* [Houghton, Mifflin & Co. \$1.50], by Maurice Thompson. The author has rare abilities for this sort of work, and is at his best in these pages. The local peculiarities of his characters, in their methods of thought and their dialect especially, are made very vivid, and the book abounds in humor as well as in graver attractions.

JUVENILE

Hezekiah Butterworth's *The Story of America* [Werner Co. \$1.50] has been revised and enlarged. It came out first seventeen years ago and has been deservedly popular, not only in the home, but in many schools. It has been brought down to date and in every way rendered as complete and serviceable as is possible, although of course its chapters upon the recent war are necessarily terse.—Mr. Butterworth's this year's book is called *Lost in Nicaragua* [W. A. Wilde & Co. \$1.50] and is a companion to his *Over the Andes*. It deals with the characteristics and prospects of Central America, a portion of the world specially interesting to intelligent Americans at the present time because of the possibility of the construction of a ship canal. It is written with liveliness and interest.

The new story from the pen of Miss Charlotte M. Yonge is *The Patriots of Palestine* [Thomas Whittaker. \$1.25]. It deals with the time and the doings of the Maccabees and blends personal and political history entertainingly. It is not one of the author's most characteristic works, but it is written brightly and entertainingly and will be liked. It is well illustrated.—*Stories of the American Revolution, Part III.* [Lee & Shepard. \$1.00], is another book by Mr. E. T. Tomlinson and it contains a score of short descriptions of Revolutionary incidents and persons which make interesting reading. There are illustrations.

A score or more short stories by Mrs. Mary Johnson make up an attractive little book called *Meg and Other Pets* [H. H. Carter. \$1.00]. Apparently they are intended for the younger children. They are gracefully written and will be much liked. They tell about horses, dogs, cats, birds, etc., entertainingly, and various illustrations add to the attraction of the stories.—*The Three Bold Babes*, who made such a sensation a year ago, have been busy during the year. The handsome book, *Further Doings of the Three Bold Babes* [Longmans, Green & Co. \$1.50], by S. Rosamond Praeger, chronicles picturesquely some of their presumably recent adventures. The audacity of the author's imagination is equaled by the skill with which her conceptions are worked out in the pictures, and the brilliantly

colored volume is a worthy successor to the last year's book and in no respect its inferior. It abounds in the most ludicrous situations, all of which are delineated with masterly artistic skill, and the boys and girls will shout with laughter as they turn its pages.

Seashore experiences suggest many of the chapters in *His Little Royal Highness* [E. P. Dutton & Co. \$1.25], by Ruth Ogden, and there is a breeziness about the book which is most effective. The children are real children and the author has described them delightfully. The book ranks among the best stories of its class and its excellence will be demonstrated as interest in securing acceptable Christmas gifts develops.—*The Fleming H. Revell Company* has issued another charming little story of children and for children called *A Puzzling Pair* [1.00]. It is by Miss Amy Le Feuvre and is as diverting and full of relish as it is Christian. It is illustrated freely and well.—*Stories from Lovely Life* [Macmillan Co. \$1.50], by C. M. Dupper, tells pleasantly of pets and their habits and characteristics. It has many pictures.

EDUCATIONAL

Prof. J. G. Hibben, in his book *The Problems of Philosophy* [Charles Scribner's Sons. \$1.00], has set forth the statements of the various schools of philosophy, together with the principal features of their teaching and the important points at issue in regard to controverted questions. He makes no attempt to supply exhaustive criticisms, or even full accounts, but to present a systematic and comprehensive birds-eye view of the subject. He has performed this task intelligently and successfully and less abstrusely than one might have expected.—Two more volumes in the Athenæum Press series are *Select Poems of Shelley and Selections from the Poetical Works of William Cowper* [Ginn & Co. \$1.25 and \$1.10]. The former has been edited by Prof. W. J. Alexander and the latter by Prof. J. O. Murray. The volume on Cowper has a most helpful map of the town of Olney and its suburbs, which will be of great service to all interested in the incidents of Cowper's life.—Mr. Henry Grey has furnished an epitome in English of the works of the principal Greek and Latin authors, giving a page or two to each, and calling his work *The Classics for the Million* [G. P. Putnam's Sons. \$1.25]. He simply aims to give such a glimpse of the contents of the writings of Euripides or Sophocles, for example, as shall serve the student for the time being, and in general, and impel him to make further researches of a more elaborate and satisfying character.

In his *Principles and Methods of Literary Criticism* [G. P. Putnam's Sons. \$1.25] Prof. Lorenzo Sears of Brown University has given the public a work in which good sense and good taste appear throughout and which deals with its somewhat hackneyed theme in a distinctly fresh and forcible manner. It will serve admirably as a text-book, but it is adapted to a broader use. Literary people will appreciate it and every one may learn much from it. It is a good example of an effective hand-book.—Prof. W. M. Baskerville and Prof. J. A. Harrison have prepared for beginners in oldest English an *Anglo-Saxon Prose Reader* [A. S. Barnes & Co. \$1.20]. They have had in mind the importance of supplying fresh elementary prose texts and a more complete and practical presentation of working forms in the grammar proper. With this they have associated an elementary syntax with a few notes. The number of students of the Anglo-Saxon, although not large, is increasing, and all aspirants for success in connection with it will find this a serviceable book.—*The Alcestis of Euripides* [Ginn & Co. \$1.50], edited by Dr H. W. Hayley and furnished with copious notes and a scholarly introduction, makes a handsomely printed and practically valuable text-book.

Botany and Astronomy [Penn Pub. Co. Each 50 cents] are two little volumes, by Julia

McN. Wright, in which scientific facts of importance are set forth in a sensible and interesting fashion, which young people will appreciate. They go over familiar ground, but do so with a fresh and real interest, so that they deserve appreciation and will meet with it.—*The Elements of Physics* [Ginn & Co. \$1.20], by Dr. A. P. Gage, is issued in a revised edition. It came out first seventeen years ago, and has done good service ever since. The author has brought it down to date in all respects.—*Problems in Arithmetic, Book I.* [B. H. Sanborn & Co. 25 cents] is by G. E. Gay. It supplies a thousand problems for written work. No definitions or rules are given. The aim is simply to supply material for the application of rules already learned elsewhere.

MISCELLANEOUS

The most recent fruit of the modern tendency to emphasize the importance of the fair sex is a handsome volume, *The Goede Vrouw of Mana-ha-la at Home and in Society* [Charles Scribner's Sons. \$2.00]. The author is Mrs. J. K. Van Rensselaer. It is a historical and sociological study of the lives, characteristics and influence of the women of Dutch descent and association who were prominent in New York city and the surrounding region between 1609 and 1760. Incidentally it supplies a sketch of the settlement and history of New York, although most of the events narrated are considered from the social point of view. It brings out with good effect many of the details of the Dutch life which possess a considerable fascination. The author certainly succeeds in her purpose, which is to show how largely the influence of women had to do with the prosperity of the Dutch colony, out of which the success of the modern community has grown to so large a degree. There is much interesting and even amusing detail in her narrative and, although somewhat prolix, it never is wearisome. The only thing which we notice as a subject for regret is a tendency to misrepresent the spirit and character of the Pilgrim and Massachusetts Bay colonies. This probably proceeds from unfamiliarity with the facts rather than from any intent.

Messrs. G. P. Putnam's Sons have brought out the first number of a new edition, *The Pawnee*, of Washington Irving's writings. It is in two volumes and costs \$6.00. It is the *Adventures of Captain Bonneville, U. S. A.* their scene being the Rocky Mountains and the far West, and it is printed and illustrated with exceptional beauty. Every page has a tasteful border, and there are many full-page illustrations. It is a most attractive reissue of this famous work and will make a very handsome Christmas gift.

Fleet Engineer J. D. Ford, U. S. N., must be skillful in his profession, and he also holds a ready pen. China also is one of the countries which he depicts in his book, *An American Cruiser in the East* [A. S. Barnes & Co. \$2.50], but he furthermore describes the Aleutian Islands, Siberia, Japan, Korea, the Philippine Islands, etc. In the service of the flag he has visited all that part of the world and has had ample opportunity for intelligent investigation. He has written a book of experiences which is full of valuable facts, all well arranged and interesting although most have been written up before by others. His pictures also are numerous and add largely to the attractiveness of his book. Its literary quality is good.

NOTES

—The censorship in Russia has been somewhat relaxed and the book trade has begun to flourish in an unusual degree.

—The front of the new Exchange Court Building on lower Broadway, New York, is to be adorned with four large figures of Hudson, Snyvesant, Wolfe and Clinton.

—Furnival's Inn, in London, in which Dickens wrote *The Pickwick Papers*, and which has been spared by the march of

modern progress until now, at last has been torn down.

— Dr. Watson—"Ian Maclaren"—is coming over here again next spring for a six weeks' lecturing tour on the Pacific coast. Major J. B. Pond will have charge of his arrangements.

— *McClure's Magazine* announces the beginning in January of a series of six stories by Rudyard Kipling, each of which is to be complete yet which are to form a serial. Schoolboy life in England will be the topic.

— Mr. S. D. Collingwood, a nephew of the late Rev. C. L. Dodgson—"Lewis Carroll," author of *Alice in Wonderland*—is writing a memoir of his uncle which will include examples of some of his earlier compositions and drawings.

— The bronze figure of Pan, which is to be placed in the Central Park in New York and is the gift of the late Alfred C. Clark, is the first large bronze to be cast entire, either in this country or in Europe. It measures 11 feet 4 inches long and 5 feet 3 inches wide.

— In the *October Critic* is a series of portraits of American author-diplomats. It will surprise many to realize how often our foreign representatives have been drawn from the ranks of authors. Beginning with Benjamin Franklin, the portraits here represent Irving, Bancroft, Hawthorne, John Howard Payne, Motley, Lowell, Donald G. Mitchell, Bayard Taylor, Gen. Lew Wallace, John Bigelow, W. W. Astor, Whitelaw Reid, Howells, Bret Harte and John Hay.

BOOKS OF THE WEEK

United Society of Christian Endeavor. Boston.
THE GOLDEN ALPHABET. Selections from the works of John Taylor. Edited by F. E. Clark, D. D. pp. 47. 25 cents.

THE PRESENCE OF GOD. Selections from the works of Bishop Taylor. Edited by F. E. Clark, D. D. pp. 47. 25 cents.

THE KINGDOM WITHIN. Selections from the Imitation of Christ. By Thomas à Kempis. Edited by F. E. Clark, D. D. pp. 43. 25 cents.

LIVING AND LOVING. Selections from the works of Prof. A. Tholuck. Edited by F. E. Clark, D. D. pp. 43. 25 cents.

JUNIOR TOPICS OUTLINED, 1899. By Ella N. Wood. pp. 125. 50 cents.

Houghton, Mifflin & Co. Boston.
THE TIDES. By G. H. Darwin. pp. 378. \$2.00.

THE BLACK CURTAIN. By Flora H. Longhead. pp. 389. \$1.50.

THE BATTLE OF THE STRONG. By Gilbert Parker. pp. 466. \$1.50.

A WORLD OF GREEN HILLS. By Bradford Torrey. pp. 285. \$1.25.

Lamson, Wolfe & Co. Boston.
THE LAND OF CONTRASTS. By J. F. Muirhead. pp. 282. \$1.50.

A LABORATORY MANUAL. By Arthur E. Austin and Isidor H. Corlist. pp. 97. \$1.25.

Ginn & Co. Boston.
SELECTIONS FROM THE POEMS OF ROBERT BURNS. Edited by J. G. Dow. pp. 287. \$1.20.

DE QUINCEY'S REVOLT OF THE TARTARS. Edited by W. E. Simonds, Ph. D. pp. 84. 35 cents.

Macmillan Co. New York.
BUCCANERS AND PIRATES OF OUR COASTS. By Frank R. Stockton. pp. 325. \$1.50.

THE TWO MAGICS. By Henry James. pp. 395. \$1.50.

WHEN THE BIRDS GO NORTH AGAIN. By Ella Higginson. pp. 175. \$1.25.

DE SOTO IN THE LAND OF FLORIDA. By Grace King. pp. 326. \$1.50.

POETRY FOR CHILDREN. By Charles and Mary Lamb. pp. 127. \$1.00.

AMERICAN PROSE. Edited by George R. Carpenter. pp. 465.

COMMENTARY ON ROMANS. By Rev. M. F. Sadler. pp. 379. \$1.50.

COMMENTARY ON THE FIRST AND SECOND EPISTLES TO THE CORINTHIANS. By Rev. M. F. Sadler. pp. 451. \$1.50.

THE SUCCESSORS OF HOMER. By W. C. Lawton. pp. 201. \$1.50.

T. Y. Crowell & Co. New York.
THE BIG FRONT DOOR. By Mary Leonard. pp. 258. \$1.25.

MIRIAM. By Gustav Kobbé. pp. 54. 50 cents.

MANUAL OF THE HISTORY OF FRENCH LITERATURE. By Ferdinand Brunetiere. pp. 569. \$2.00.

COLETTE. By Jeanne Schultz. pp. 229. \$1.00.

THE MODERN MAN AND MAID. By Sarah Grand. pp. 41. 35 cents.

THE GREATEST THING EVER KNOWN. By Ralph Waldo Trine. pp. 55. 35 cents.

Doubleday & McClure Co. New York.
INSIDE OF ONE HUNDRED HOMES. By W. M. Johnson. pp. 140. 50 cents.

CYRANO DE BERGERAC. By Edmond Rostand. pp. 235. 50 cents.

HOME GAMES AND PARTIES. By Mrs. Hamilton Mott. pp. 188. 50 cents.

MODEL HOUSES FOR LITTLE MONKEY. By W. L. Price. pp. 193. 50 cents.

THE BUSINESS GIRL. By Ruth Ashmore. pp. 177. 50 cents.

BOB, SON OF BATTLE. By Alfred Ollivant. pp. 356. \$1.25.

T. Nelson & Sons. New York.
A PIRATE'S GOLD. By Gordon Stables, M. D. pp. 137. 60 cents.

THE TRIPLE ALLIANCE. By Harold Avery. pp. 326. \$1.25.

CHUMS AT LAST. By A. Forsyth Grant. pp. 256. \$1.00.

THE GREEN TOBY JUG. By Mrs. Edwin Hohler. pp. 256. \$1.00.

TOM TUFTON'S TOLL. By E. Everett-Green. pp. 320. \$1.25.

Dodd, Mead & Co. New York.
SECOND THOUGHTS OF AN IDLE FELLOW. By Jerome K. Jerome. pp. 333. \$1.25.

THE UNCALLED. By Paul Laurence Dunbar. pp. 255. \$1.25.

D. Appleton & Co. New York.
PHILIP'S EXPERIMENTS. By John Trowbridge. pp. 228. \$1.00.

Baker & Taylor Co. New York.
IN NATURE'S IMAGE. By W. I. Lincoln Adams. \$2.50.

Longmans, Green & Co. New York.
THE KENOTIC THEORY. By Rev. Francis J. Hall, D. D. pp. 247.

F. H. Revell Co. New York.
FRIENDSHIP. By Hugh Black. pp. 237. \$1.25.

American Baptist Pub. Soc. Philadelphia.
THE MAKING OF A SERMON. By T. H. Pattison. pp. 392. \$1.50.

H. S. Stone & Co. Chicago.
IN THE CAVE. By Henry James. pp. 229. \$1.25.

THE NEW ECONOMY. By Laurence Gronlund. pp. 364. \$1.25.

PAPER COVERS

Macmillan Co. New York.
JACK THE GIANT KILLER. Illustrated by Hugh Thompson. 50 cents.

W. L. Mason. New York.
TIME FLIES. Prepared by W. L. Mason. pp. 8. 5 cents.

Temple Pub. Co. Denver.
THE DOUBLE MAN. By F. B. Dowd. pp. 303. 50 cents.

G. P. Putnam's Sons. New York.
THE BATTLE OF HARLEM HEIGHTS. By W. R. Shepherd, Ph. D. 10 cents.

JOHN JAY. By Elbert Hubbard. 10 cents.

MAGAZINES

October. SUNDAY.—MUSIC.—BIBLICAL WORLD—NORTHWESTERN MONTHLY.—TEMPLE.—GOOD WORDS.—PRESBYTERIAN AND REFORMED REVIEW.—ART JOURNAL.

HOUGHTON, MIFFLIN & CO.'S

NEW BOOKS

The Life of Our Lord in Art.

With some Account of the Artistic Treatment of the Life of St. John the Baptist. By ESTELLE M. HURL, editor of Mrs. Jameson's Art Works. With 16 full-page illustrations and over 80 text drawings. 8vo, \$3.00.

Miss Hurl gives a descriptive history of the artistic treatment of every incident in the life of Christ which has been made the subject of art, and the account embraces not only the works of the old masters, but is brought down to the art of our day. The book is issued in the same style with Miss Hurl's edition of Mrs. Jameson's Art Works, and is illustrated in the same effective manner.

From Sunset Ridge:

Poems Old and New. By JULIA WARD HOWE. 12mo, gilt top, \$1.50.

A handsome book beginning with Mrs. Howe's famous Battle-Hymn of the Republic, and containing the best poems in her previous volumes and many now first collected. It will be very acceptable to lovers of genuine poetry and to admirers of Mrs. Howe.

A Corner of Spain.

An interesting and very timely book of observation in Spain, principally at Málaga and Seville, by MIRIAM COLES HARRIS, author of "Rutledge," etc. 16mo, \$1.25.

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In and Around Boston

Honor to Whom Honor is Due

The share of Col. Charles A. Hopkins in the recent American Board deputation to China was recognized in a delightful fashion last Monday evening by a gathering at Young's Hotel of the men of Harvard Church, Brookline. The genial host was one of Colonel Hopkins's fellow-deacons, Mr. John K. Marshall; and the sixty gentlemen present, after a substantial banquet, were entertained with informal speeches by Colonel Hopkins, Dr. Reuben Thomas, Dr. J. L. Barton, Judge Dunbar, Dr. Dunning and others. A distinctively foreign missionary flavor pervaded all the addresses and the occasion cannot fail to contribute to the deepening of the interest of the business men present in the work of the American Board.

Dr. Lyman at the Old South

An exchange last Sunday between Dr. Gordon and the pastor of the South Church, Brooklyn, gave Bostonians the rather uncommon opportunity to hear a preacher of growing prominence and one who was honored with the appointment to preach before the recent National Council at Portland. His two discourses were keenly appreciated by large and noticeably attentive congregations. Dr. Lyman is an impressive personality in the pulpit. He conducts the devotional exercises with reverence and dignity and his reading of the Scripture is clear and appealing. More than one listener remarked upon the points of similarity in the diction and manner between him and that prince of preachers, Dr. Storrs. There is occasionally a ring in the voice which reminds one of Dr. Storrs, and Dr. Lyman is hardly second to him in the wealth and fluency of his style and in the careful choice of words. Both of the

discourses would probably be called intellectual rather than evangelistic, and yet each was suffused with a warmth of spiritual ardor that carried the gospel message straight home to his hearers.

In the morning Dr. Lyman preached on the Infallibility of the Bible, treating the Scriptures on their literary, their moral and their spiritual sides. His evening sermon was the epistle to the Romans viewed as a human masterpiece, and he brought out vividly the point that in carrying Christ to the Romans Paul adapted himself to the Roman mind. The opportunity to hold up the cross in the world's capital "fired and fascinated the large and daring mind of the apostle! He therefore grappled vigorously at the outset with the crying iniquities of the world as Rome knew it, and having uttered his terrible indictment passes on to the proclaiming of a divine deliverer." "Such strong words as these are vastly different," said Dr. Lyman, "from the gentle prattle so common in these days about moral development and working out our own salvation. A child should be led to Jesus by gentle treatment, but when Mrs. Ballington Booth goes into Sing Sing she takes St. Paul."

Echoes from Grand Rapids

The ministers at their Monday gathering listened to brethren who had attended the Grand Rapids meeting of the American Board. Rev. A. P. Davis, Dr. E. E. Strong and Dr. C. A. Dickinson contributed their impressions and the missionaries had an able spokesman in Rev. J. H. Pettee.

Dr. Nehemiah Boynton of Detroit, on his way to the A. M. A. meeting, was called to the platform, and after paying his compliments to his ministerial associates of former years made a ringing speech. He hoped that whenever hereafter the Board meets in a Western

city a larger share of its Eastern constituents will be present. He praised warmly the missionaries in attendance at Grand Rapids and thought that the cause would be greatly advanced if when at home on a furlough the missionaries were made more of in the churches.

Attractive Popular Lectures

So successful were the endeavors of the Twentieth Century Club in Boston last winter to maintain popular university lectures that the projectors have broadened the scope of the undertaking and announce for the coming season a scheme which is sure to appeal to teachers and other professional men and women, as well as to the rank and file of persons who have some leisure for self-cultivation. The lectures are to be given in Lorimer Hall, Tremont Temple, on Saturday mornings at ten o'clock, an hour in the week well suited to the teaching fraternity. The initial course will be a series by Professor Tyler of Amherst on Man in the Light of Evolution, and the printed syllabus indicates a thorough and most suggestive discussion of this great subject at the hands of a man who is an acknowledged expert. The following courses will touch upon the education of mankind and of the child in the light of the doctrine of evolution, and they will be delivered by Dr. Charles S. Minot of the Harvard Medical School, Professor Shaler of Harvard, Dr. G. Stanley Hall of Clark University, President Tucker of Dartmouth, Dr. Albert Shaw of New York and others. All the courses are designed to show the bearing of the evolutionary philosophy upon the whole field of education. The price of tickets to the entire series is put at the modest figure of \$4.

Every mystery is a great possibility.—Rev. J. E. C. Weldon.

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A New Hampshire Broadside

We present herewith considerable matter relating to a single State, in the hope that the grouping of it in this fashion may foster a sense of unity and familiarize the churches with one another. We have undertaken this enlarged new service with a desire to meet the just expectations of our New Hampshire brethren, who at their recent State meeting in Pittsfield voted heartily to commend *The Congregationalist* to the churches. In order better to serve the churches in this particular, we have asked three ministers in different parts of the State, Rev. G. E. Street, D. D., of Exeter, Rev. S. L. Gerould of Hollis and Rev. W. F. Cooley of Littleton, to act as consulting editors in the preparation of these occasional New Hampshire broadsides. We invite from pastors and laymen generally not only contributions of items and paragraphs relating to the activities of the churches, but comments upon general matters of peculiar interest to New Hampshire Congregationalism. Desirous to do all in our power to make these broadsides interesting and valuable, we would also bespeak the co-operation of pastors and others in the churches upon whose practical sympathy the success of this undertaking must in the long run depend. As our news service throughout the State becomes better organized, we shall be able to furnish from time to time more material.

The North Country

The tide of summer population in northern New Hampshire has ebbed away, and social centers more or less submerged during the summer have now reappeared with reviving activities. The annual influx is pleasant, and leaves a deposit that is valuable in more ways than the financial, yet in its effects upon church life there are allowances of disorganization and relaxation to be made. In many cases during the vacation season church pews, the contribution box, and even the choir seats and the pulpit are surrendered to the sojourners from the city. Now, however, there is a returning sense of responsibility and a renewed activity.

Bethlehem as a resort has just closed its season of greatest popularity, and our church as a consequence has had overflowing congregations. A feature of the summer has been that the pastor has preached more and visiting ministers less than in many seasons. Rev. B. F. Gustin, from Guildhall, Vt., and Andover Seminary, who takes up the work so well conducted and recently laid down by Rev. A. J. Eastman, is meeting with encouraging success, and the outlook is good.

The church at Franconia has enjoyed the presence of many visitors this summer, some of them persons of distinction. The church itself is small, however, there being two churches in a village of very limited population. Dow Academy, an endowed institution, continues to be a help to the church. Rev. T. C. Craig is just beginning the third year of his pastorate.

Lancaster, beautifully situated on the upper Connecticut, is one of the leading towns of the "north country"; and the church, under the efficient leadership of Rev. P. F. Marston, is now the largest north of the mountains. Seventy-five were added to its membership last year. One source of strength is the presence in it of a number of men of prominence in the legal profession. Its house of worship, a building sixty years old, is now being thoroughly remodeled and improved. A fine vestry, with modern appliances for Sunday school work and social gatherings, is being added. It will also be refurbished throughout, with new pews, memorial windows and a fine pipe organ. The cost is almost entirely provided for, \$1,000 having been given by one generous friend in Boston. Meanwhile the church is worshipping Sunday mornings with the Methodist congregation, Mr. Marston conducting the service during the illness of the Methodist pastor. One of the gracious activities of this church is the series of religious services conducted at the county jail by some of the ladies. The results have been encouraging. Bibles, reading matter and flowers have been distributed, and Mrs. Marston will be glad to receive contributions of this character from others in the county for this cause. Oct. 30 will be prison Sunday in this church.

In Beth the church, though more than half a century old, suffers because of the decline of the town—once one of the most prominent in the region, but now principally a center for the farming community. Another cause of weakness has been the organization of an aggressive Unitarian church of the radical stamp, causing division in a community able to give adequate support to but one church. Since Rev. William France left a few months

ago the church has been pastorless, its call to a pastor in the southern part of the State having been declined.

Dalton, high on its rocky hilltops, is a country town, handicapped by the decline in farm lands and the fact that an old debt contracted long ago in prosperous days—a war debt—has never been paid off. The church has had much against it in consequence. Yet it is holding on bravely, with Rev. J. R. Meader, now in the eighth year of his pastorate, as leader. It has recently started a Sunday school in an outlying district, and expects to maintain it.

Haverhill, also, overlooking the Connecticut, formerly the county seat and the home of families of leisure, has experienced a change of conditions. Population has receded. The Christian Endeavor Society found it necessary to suspend its meetings during the summer.

Berlin, on the contrary, is full of the stir of new, and largely untamed, life. It has sprung up in the woods like a Western town, under the influence of the lumber and wood-pulp industries. There have been sorrowful tragedies among the rude and discordant elements within it. Here, where the prohibitive liquor law of the State is openly defied, and in the face of much opposition, the Congregational church, under the leadership of Rev. J. B. Carruthers, does valiant fight for righteousness and good government. Twenty-three were added to its membership last year.

Lisbon is another growing town with a vigorous church. It has recently celebrated its twentieth birthday—already reported in these columns—rededicated its Dorcas Society rooms, and made a generous thank offering to the State Home Missionary Society, of which it is the foster-child. Rev. J. M. Wathen is pastor.

At Littleton, a growing town—the largest north of the mountains—an awakening spirit of service is perceptible in the church. Work has been begun on the chapel in the way of redecoration, lighting and enlargement, and both church and chapel have been repainted. An outlying station, faithfully worked by the late pastor, Rev. J. H. Hoffman, is maintained by laymen and the minister in co-operation. There has been a change of pastors, the present incumbent, a man from New Jersey, being a new comer in New England.

In West Lebanon, since the return of the pastor, Rev. C. F. Roper, from his vacation in September, the work of the church has gone on very auspiciously. Every department is well organized and zealous. A very successful Sunday school convention met with it on the 13th inst. On the 16th Rally Day was observed, Dr. Prince of Chicago speaking three times and the children having a large part in the service. The community was well canvassed in the interest of the Sunday school with very gratifying results. The enrollment has been nearly doubled and new classes formed. A home department of fifty members is doing good work. The Junior Endeavor Society has just observed its third anniversary. Under the supervision of the pastor's wife it is doing fine work.

At Franklin eleven have recently been added to the church. The growth of the place, however, is chiefly in the suburb at the Falls, which is at a distance from the church. Owing to this and the death or departure of

old families the growth of the church is slow. The competition of numberless lodges and societies is also a serious hindrance.

W. F. C.

Congregationalism in New Hampshire

BY REV. S. L. GEROULD, HOLLIS

When the spirit of emigration took possession of the hearts of some of our Puritan fathers, a few of them turned their eyes toward this State, or toward that part of it that was then supposed to be under the jurisdiction of Massachusetts. The first Congregational church of the State was an emigrant from Lynn, having been organized there in 1636 and coming to Hampton two years later. In those days, and even later, it was no unusual thing for a church to be organized at a distance from where it was planted, this practice prevailing even until after the Revolution. For example, the church in Plymouth was organized in Hollis in 1764 by people of the latter place who emigrated to the former. Colonies penetrated the wilderness so far that it was not convenient to call a council to them, so they went to the council.

Hampton enjoys the distinction of being the oldest church in the State. The church in Dover was organized in the latter part of the same year. The church in Exeter soon followed, 1639, though it was broken up by the removal of the pastor, Wheelwright, to Maine. In 1671 a church was organized in Portsmouth, though there had been a minister and preaching supported by the town for fourteen years previous. In 1685 what is now the First Church in Nashua was organized, though not in its present location. These comprise the churches of New Hampshire up to 1700.

During the first twenty years of the eighteenth century eight more churches were formed, and all were in the southeast part of the State, as were those organized in the previous century. The decade of greatest activity in forming churches in the eighteenth century was from 1770 to 1780, when twenty-seven were organized, all but six of them having their birth during the first half of that decade, or before the breaking out of the Revolutionary War. During that period there was little church planting. The organizations of this eighteenth century were scattered over the State, though there were fewer in the northern than in the southern portion. The hills that we and our immediate fathers have been so anxious to flee from were sought as homes by our ancestors farther back, and from many a little town, now despoiled for its insignificance and decay, influences have gone forth through stalwart, God-fearing men and women, who have been raised up in them, that have done not a little toward making this country what it is. Not to mention others, Daniel Webster and Salmon P. Chase went forth from towns where it is now difficult to maintain our churches, owing to the scarcity of population.

The extreme northern part of the State has fewer churches than sections lower down, West Stewartstown being farthest north. Much of the upper portion of the State is still a wilderness, or sparsely populated, though the lumber interests are rapidly building up important centers. We have a church at Bartlett, a locality that a little while ago was almost unknown; also at Berlin, now a city,

which was a wilderness within the memory of our young people. We are still the "standing order," as we number 193 churches against 138 Methodist, 94 Free Baptist, 85 Baptist, 44 Episcopal, 43 Advent and 23 Christian, not to mention the 68 Roman Catholic churches.

The State is not yet entirely covered with our churches, as we have forty-two towns where we never had a church, in many of which there is no church of any denomination. Besides these we have lost twenty-seven churches in towns where we have no other church. So of our 235 towns 69 are without a Congregational church. Our Home Missionary Society, the American Sunday School Union and our State Sunday School Convention are doing something to carry the gospel to these places, but verily we have some heathen with us still.

Our churches are organized into eight conferences, each with an annual session of two days, all except Coos and Grafton coming in June, these two being in May. At the last meeting of our General Association, following the recommendation of the National Council, we relegated the standing of ministers from the associations to the conferences, to take effect in 1900. This will render necessary the introduction of a little new machinery into these bodies.

We have nine ministerial associations, one of which borders on Maine and two on Vermont and include members from these States. We have four Congregational clubs, two of which overlap other States in their membership.

It appears that Congregationalism now has an existence of just 260 years in this State. It has not done all it should, nor all it might, for there yet remaineth much land to be possessed. Yet we thank God for what he has enabled us to do, and with his help we propose to fight it out on this line, or some other he may reveal that is better, until we can lay the entire State at his feet.

State Strongholds and Other Points

The Granite State ties Nebraska in the thirteenth place in total membership of States. As to membership within its own borders the following centers of Congregationalism rank high according to latest reports: Manchester, with over 1,500 members; Concord, with over 1,100; Keene, with over 950, and Nashua, with 875. As to number of churches the roll reads: Concord (6), Barnstead (4), Manchester (3), Alstead (3). Ten individual churches enroll a membership of 300 or more: Manchester, First and Franklin Street; Keene, First and Second; Concord, First and South; Nashua, First and Pilgrim; Dover and Milford. New Hampshire stands tenth in benevolences, and in home expenses ninth, in Sunday school membership eleventh, in C. E. membership tenth.

Dartmouth Preachers

The board of preachers for 1898-9 in the College Church—commonly so called, though college and village worship together—has fully entered on its work, the new academic year having begun last month. President Tucker, Professor Brown of Union Seminary, President Hyde of Bowdoin (for two Sundays) and the pastor, Rev. S. P. Leeds, D. D., have already preached. Professor Jacobus of Hartford was expected for Oct. 23, and Dean Hodges of Cambridge will be present Oct. 30.

Forthcoming Meetings in New Hampshire

The associations meet as follows:

Derry, Manchester, Tuesday, Dec. 20.
Hollis, Nashua, Tuesday, Nov. 8.
Merrimack, Concord, Tuesday, Nov. 8.
Monadnock, Keene, Tuesday, Nov. 8.
Orange, Tuesday, Nov. 1.
Pascataqua, Tuesday, Jan. 17.
Sullivan, Tuesday, Nov. 1.
White Mountain, Tuesday, Feb. 7.
White River, Tuesday, Dec. 13.

Continued on page 581.

The Congregationalist Services, No. 38*

An Order of Worship for Harvest-tide

{ The congregation will please observe carefully the directions printed in small type between brackets wherever they occur in the Service. }

ORGAN PRELUDE.

MINISTER.—Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness:

Come before his presence with singing.

Know ye that the Lord he is God:

It is he that hath made us, and we are his;

We are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving,

And into his courts with praise:

Give thanks unto him, and bless his name.

For the Lord is good; his mercy endureth forever;

And his faithfulness unto all generations.

CHANT. [Choir.] [This may be omitted when so desired.]

1. O come, let us sing | unto 'the | Lord || let us heartily rejoice in the | strength of | our sal | vation.

2. Let us come before his presence with | thanks. = | giving || and show ourselves | glad in | him with | psalms.

3. For the Lord is a | great ' = | God || and a great | King a | bove all | gods.

4. In his hand are all the corners | of the | earth || and the strength of the | hills is | his ' = | also.

5. The sea is his | and he | made it || and his hands pre | pared 'the | dry ' = | land.

6. O come let us worship and | fall ' = | down || and kneel be | fore the | Lord our | Maker.

7. For he is the | Lord our | God || and we are the people of his pasture * and the | sheep of | his ' = | hand.

HYMN. [Congregation will rise and sing.]

"Thou crownest the year with thy goodness."

[The service proceeds with the responsive reading of portions of Ps. 65 and 104.]

HYMN. [Congregation will rise and sing.]

"That reserveth unto us the appointed weeks of the harvest."

MINISTER.—Thou shalt keep the feast and thou shalt rejoice before the Lord thy God, in the place which the Lord thy God shall choose to cause his name to dwell there.

PEOPLE.—Let us now praise the Lord our God, that giveth rain in its season; that reserveth unto us the appointed weeks of the harvest.

Fear not, O land, be glad and rejoice for the Lord hath done great things. Be not afraid ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then ye children of Zion, and rejoice in the Lord your God, for he giveth you the former rain in just measure, and he causeth to come down for you the former rain and the latter rain. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And ye shall eat in plenty and be satisfied, and shall praise the name of the Lord your God, that hath dealt wondrously with you.

Look down from thy holy habitation, from heaven, and bless us thy people, and the ground which thou hast given us, a land flowing with milk and honey.

The Lord thy God shall bless thee in all thine increase and in all the work of thine hands, and thou shalt be altogether joyful.

MINISTER AND PEOPLE IN UNISON:—

Israel dwelleth in safety
In a land of corn and wine;
Yea, his heavens drop down dew.
Happy art thou, O Israel:
Who is like unto thee,
A people saved by the Lord,
The shield of thy help.

HYMN. [Congregation will sing without rising.]

"Which giveth food to the hungry."

MINISTER.—Praise ye the Lord.

I will give thanks unto the Lord with my whole heart,
In the council of the upright, and in the congregation.

PEOPLE.—The works of the Lord are great,
Sought out of all them that have pleasure therein.

He hath made his wonderful works to be remembered:
The Lord is gracious and full of compassion.

He hath given meat unto them that fear him:
He will ever be mindful of his covenant.

He turneth a wilderness into a pool of water,
And a dry land into water springs.

And there he maketh the hungry to dwell,
That they may prepare a city of habitation.

* Copyright by W. L. Greene & Co., 1898.

And sow fields, and plant vineyards,
And get them fruits of increase.

He blesseth them also so that they are multiplied greatly;
And he suffereth not their cattle to decrease.

O Lord thou preserveth man and beast:

How precious is thy loving kindness, O God!

And the children of men take refuge under the shadow of thy wings.
They shall be abundantly satisfied with the fatness of thy house.

The eyes of all wait upon thee;

And thou givest them their meat in due season.

Thou openest thy hand,
And satisfiesth the desire of every living thing.

O that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!

For he satisfieth the longing soul,
And the hungry soul he filleth with good.

RESPONSE. [Choir.] [This may be omitted when so desired.]

OFFERING.

HYMN. [Congregation will rise and sing.] [The three stanzas of this hymn, omitting the refrain, may be sung to the tune Aurelia.]

PRAYER.

[Here may be introduced a musical response.]

SCRIPTURE LESSON. [Omitted at discretion.]

ANTHEM. [Choir.] [Or the following hymn may be sung by the congregation standing.]

ADDRESS OR SERMON.

PRAYER. [The following prayer may be said by the minister.]

We praise thee, O thou Source of all life and strength and blessing, for the bountiful provision which thou makest for the wants of thy children. We bring thee our joyful thanksgiving for the harvest of the fields and all the increase that the fertile earth has yielded. As we seek after the things that are needful for our mortal life, providing for ourselves food and raiment and shelter, and whatever outward good thou grantest us, may we grow richer in the things of the spirit and in all that makes us truly thy children. And may the remembrance of thy fatherly goodness to us make our thoughts kind and gracious towards all our brethren whom we may help and cheer; that we may be ever generous and considerate, ready to succor the needy and to feed the hungry, and rejoicing to lighten any burden of poverty and distress. So may we show forth the power of that loving and self-denying spirit that was in Christ, and become less unworthy to be called thy children and to receive thine unnumbered gifts of blessing. Amen.

HYMN. [Congregation will rise and sing.]

BENEDICTION. [Congregation seated and bowing down.]

MINISTER.—The Lord bless us, and keep us: the Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us and give us peace. Amen.

[The Amen may be sung as a response by the choir.]

ORGAN POSTLUDE.

NOTE.—The above Order of Worship is published as an eight-page pamphlet, with hymns and music printed in full. Price 100 COPIES, 60 CENTS, postpaid; less than 100 copies of one number, 1 cent each. The Congregationalist Services are issued at regular intervals—a complete service, with music, in each issue. Subscription price (not less than 6 services in 1897-98) 15 cents, which also includes a complete set of the first three series.

THE CONGREGATIONALIST SERVICES. 1st SERIES, 1-20. 1—Thanksgiving. 2—Pilgrim Fathers. 3—Christmastide. 4—New Year. 5—Passiontide. 10—Easter. 14—Memorial Day. 15—Children's Sunday. 16—National—EVENTIDE SERVICES: 5—Forgiveness of Sins. 6—Trust in God. 7—Days of Thy Youth. 8—House of Our God. 11—Homeland. 12—Humility. 13—God in Nature. GENERAL WORSHIP, 17—Abide with us. 18—"Eternal light of light." 19—"I will extol Thee." 20—"God be with us for the night is closing." 2d SERIES, 21-26. 21—"I Am the Bread of Life." 22—"I Am the Light of the World." 24—"I Am the Good Shepherd." 25—"I Am the Way, the Truth, the Life." 26—"I Am the Living One." 3d SERIES, 27-33. 27—The Master and His Disciples. 28—Whitsuntide. 29—Simon Peter. 30—James. 31—John. 32—Paul. 33—An Order of Morning Worship. 4th SERIES, 34-. 34—Forefathers' Day (2d Service). 35—Christmas (2d Service). 36—The King of Kings. 37—The Saints in Light. 38—Harvest-tide.

Address all orders, which MUST be accompanied by cash, to

Services, THE CONGREGATIONALIST, Beacon Street, Boston.

Education

—The students of Tufts and Dartmouth Colleges have voted to do away with hazing.

—Colorado College desires to complete its file of the Congregational Year-Book. Any one who has issues of 1882, 1884, 1886 which he is willing to give away will confer a great favor on the college by sending them to Coburn Library, Colorado Springs, Col. The college will pay the express.

—Boston University announces that it will give four years tuition free to two Cubans, to be selected by General Wheeler. General Wheeler, as we understand it, has issued a general appeal to all American colleges to co-operate in this practical way in fitting the

young men of Cuba for intelligent participation in government. Boston University has the honor of making its acquiescence known first to the New England public.

—A reunion of Chautauquans and their friends is to be held in Lorimer Hall, Tremont Temple, Saturday, Nov. 5. A reception will be held at 4.30 P. M., a supper served at 5.30, and at 7.30 there will be a public meeting free to all, with addresses by Bishops J. H. Vincent and H. W. Warren and by Rev. Edward Everett Hale. There is a revival of interest in the Chautauqua idea in New England, and it is expected that many members of the C. L. S. C. and its affiliated organizations will be present. The secretary of the committee is Rev. William Full, South Boston.

Continued from page 580.

The Ascutney and Pascataqua Clubs meet on Forefathers' Day, and the Ashuelot and Central New Hampshire meet in December.

Among the Churches

HOPKINTON.—The pastor, Rev. J. S. Curtis, and the Baptist minister, believing in the apostolic method of going forth "two by two," have inaugurated a fall and winter campaign among the school districts outside the village by holding week day evening meetings there. The many people who do not attend church services are thus reached. The Sunday evening problem is met by union meetings in the winter and early spring and by a union service once a month during the summer and fall, with special features: a speaker from abroad furnished by an exchange, or some lecturer or secretary of a missionary or other society. This fall Mr. Curtis is giving a series of short Sunday evening sermons on Biblical characters: Joseph as Statesman, Moses as a General, Balaam the Fortune Hunter, Absalom the Politician, etc.

MERRIMACK.—First. Since the coming of the new pastor, Rev. Samuel Rose, last March the church has been encouraged by increased attendance and additions by letter or confession at every communion but one. A warm, hearty, gospel service draws out usually good Sunday evening congregations at the chapel at Reed's Ferry. A literary circle, recently organized, gives promise of an enriched social atmosphere. The important epochs in American history are being studied.

DANBURY.—The meeting house is being newly shingled and repairs on the inside are to be made. Several new families coming into town have made this their church home. C. J. Jackson, the well-known gospel singer, spent the summer here, the home of his boyhood, and led the choir. The Congregationalist services have been used constantly for a year or more and are much liked. Rev. E. P. Eastman is pastor.

EXETER.—First. In addition to many other gifts for the welfare of his native town, Dr. A. L. Merrill gives, in view of the coming centennial of the erection of the church edifice, \$2,000 to the church in memory of his father and mother, for many years members, the income to be for the support of preaching. At the anniversary John T. Perry, a life-long attendant here, will give the historical address.

GREENFIELD.—The summer has passed pleasantly, visitors and boarders having been helpful in the services and work. Their kindness and interest will long be remembered. All have enjoyed the beautiful and rich-toned organ placed in the church a year ago by Mrs. E. C. Swift of Boston. A large and attentive audience greeted the pastor, Rev. S. H. Robinson, on his return from vacation.

FRANKLIN.—The pastor, Rev. J. H. Bliss, preached a harvest sermon Oct. 2. The church was appropriately decorated with harvest fruits of all kinds, besides autumn leaves. A successful harvest dinner, supper and entertainment was held Oct. 13.

DURHAM.—Recent changes in the vestry are nearly completed. The vestry now connects with the church, giving a larger room, a ladies' parlor, pastor's room and entry, with a basement kitchen and dining-room.

GOFFSTOWN.—A series of evangelistic services, assisted by Rev. Ralph Gillam, began under the auspices of the Congregational church, Oct. 18.

ACWORTH is without a pastor, but is making a brave effort to secure one exactly suited to the place. The church has an excellent record and a long line of worthy ministers who have served it. Though considerably weakened in later years by deaths and removals, it still offers an inviting field to a faithful, devoted minister. A comfortable parsonage and a recently renovated and beautified church edifice are among the attractions. Rev. Albert Hall, who has lately been visiting here, has supplied the pulpit two Sundays.

NORTH HAMPTON.—Since the completion of the new parsonage the old building, which sheltered successive pastors for nearly 100 years, has been demolished.

WEST LEBANON.—A chorus has been organized by an experienced musician with excellent results. A course of entertainments has been arranged which is proving profitable.

By the will of the late Hon. Sherman Hoar Phillips Exeter Academy receives \$500, which is to accumulate to \$1,000, when the income will be used for annual prizes in reading and writing compositions of American history.

A View Point For Two

Dear Pastors: From all that we learn it is evident that your people expect you to take an interest in their religious reading.

Moreover, it is legitimate and desirable for you to emphasize the educative value of a live, timely, denominational paper.

For this reason your pulpit, church calendar and pastoral calls become proper channels by which to present the positive claims of *The Congregationalist*.

Besides, many pastors in so doing have received the thanks of their people.

Then, too, *Now is the time to take new subscriptions in church clubs for 1899.*

You might supervise or co-operate in this matter.

Will you? Write to us for late copies of this paper for distribution.

Yours, THE CONGREGATIONALIST, by
Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607, Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 612 and 613 Congregational House, Boston; 151 Washington Street, Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and Vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillingham, Sec., 45 Milk St., Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 609, Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlessey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

Important Meetings to Come

American Missionary Association, Concord, N. H., Oct. 25, 26, 27, 28.

Woman's Board, Springfield, Mass., Nov. 2, 3.

Open and Institutional Church League, Pilgrim Church, Worcester, Mass., Nov. 2, 3.

National Woman's Christian Temperance Union, St. Paul, Nov. 11-16.

New Hampshire Sunday School Association, Manchester, Nov. 15-17.

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING will be omitted Oct. 31.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Rooms 702 and 703 Congregational House, every Friday at 11 A. M.

WOMAN'S BOARD OF MISSIONS.—Thirty-first annual meeting in First Congregational Church, Springfield, Mass., Wednesday and Thursday, Nov. 2 and 3. Sessions begin at 10 A. M. and 2 P. M. Wednesday afternoon, young ladies' session. Wednesday evening, general meeting at 7.30. The annual reports and surveys will be given, also addresses by Dr. Judson Smith, Mrs. C. M. Lamson, Mrs. S. B. Capron and missionaries from various fields: from Turkey, Mrs. L. E. Mrs. Crawford, Miss Bartlett, Miss Gleason, Dr. Hamilton, Miss Powers; from India, Mrs. Winsor; from China, Mrs. Tewksbury; from Japan, Mrs. Pettie; from Africa, Mrs. Goodenough; from Spain, Miss Webb; from Micronesia, Mrs. Price. Arrangements are made for reduced railroad fares on the certificate plan. ABBIE B. CHILD, Home Secretary.

OF SPECIAL NOTE THIS WEEK

Pastors in Nebraska and Ohio adopt a tie that binds students to their churches.

A grateful church and inventive women in the State of Washington.

A Nebraska pastor furnishes a suggestion in the interest of the seven societies.

Iowa churches emphasize the importance of thanksgiving, the family and our national policy.

Two New Hampshire pastors of different denominations have settled several problems.

A Kansas pastor makes a story tell for city missions.

GEORGIA ASSOCIATION'S LAST MEETING

Reduced rates to the Macon Carnival made the twentieth session of this body the largest in the history of the association. The First Church, Macon, entertained the delegates Oct. 12-16. Dr. C. S. Haynes of Athens was moderator.

The themes were tersely presented and sharply discussed. A topic that divided the opinion was: Shall the A. M. A. Go Into Cuba? Perhaps the most helpful discussion was on Better Home Training. The devotional hours proved uplifting. Three or four helpful sermons, one of unusual merit, were heard, and the annual sermon by Dr. Haynes on Cleanliness will be remembered.

Rev. S. B. Maxwell reported the World's Sunday School Convention and Rev. H. H. Proctor the National Council. Both included refreshing glimpses of travel. An afternoon was devoted to thought about The Sunday School, and a Woman's Missionary Union was organized, the churches having sent delegates. The churches have received additions numbering 250. A new church had been born in the slums; another had projected a mission in an unsavory neighborhood and was doing work among convicts; a country church had begun the successful operation of a farm, the work being done gratis by the members and the proceeds going toward ecclesiastical purposes.

The most important action of the body was its self-disintegration. By vote the churches decided to disband and unite in smaller local conferences, thus promoting economy in traveling expenses, participation of laymen in local conferences and the efficiency of the State convention.

Rev. G. W. Moore, field superintendent, brought greetings from the entire field, and Rev. J. B. Fletcher, leaning on a cane as a result of his recent wounds, gave thrilling experiences of pushing the interests of the denomination in Liberty County, where he was shot last summer. Rev. J. R. McLean,

for nine years pastor at Macon, bade farewell to the church to accept the call to Raleigh, N. C. The association gave him a substantial testimony of esteem.

Thus after twenty years of faithful service the Georgia Association dissolved in the very city in which it began. It is hoped that its spirit will be preserved in the State convention, which meets in Atlanta next April.

Mention should be made of the Ballard Normal School, an excellent institution of the A. M. A., whose principal and teachers did much to promote the profit of the meeting, both by attendance and hospitality.

JUBILEE OF THE OREGON ASSOCIATION

The fiftieth session of the oldest religious organization among State bodies west of the Missouri River was held with the Forest Grove Church, Sept. 27-29. July 13, 1848, Rev. Messrs. Elkanah Walker, H. H. Spalding, Lewis Thompson, Harvey Clark and G. H. Atkinson met at the log cabin in West Tualatin Plains, now Forest Grove, organized the association, adopted a constitution and by-laws and adjourned to meet at Oregon City the following September. At the adjourned meeting Pacific University had its beginning. Thus, in a strictly historic sense, the late association meeting was a celebration in honor of two events.

The sermon this year was by Rev. P. S. Knight. Rev. E. P. Childs was elected moderator and Rev. J. L. Hershner clerk. Rev. Daniel Staver, registrar, gave a review of the churches, indicating for most of them fair progress. The C. C. B. S. was presented by Rev. H. H. Wikoff, field secretary for this coast, who showed the total number churches aided on this coast to be 277, with \$315,000. The C. S. S. and P. S. was represented by Supt. R. A. Rowley. Over 50 schools had been organized in unoccupied and out of the way places. The "woman's hour" was never more interesting. A responsive service, a review of the year and an address by Mrs. Caswell of the C. H. M. S. constituted the features. The Woman's Board followed with Snapshots of Our Workers, by Rev. Dora R. Barber. This branch of the Board has raised about \$300 during the year and the W. H. M. U. \$617, an advance over any previous year save one. The latter has pledged \$700 for next year.

The Work of Fifty Years: In the Association, In Education, In Home Missions, In Saving the World, set out in papers of historic value, occupied an entire evening. Our Helpless Churches and the Next Step Forward—Self Support—were presented by Rev. W. H. Burr and Rev. E. P. Hughes. The church under the lead of the latter came to self-support by heroic effort a few months ago.

An open parliament on Obstacles in the Way of Church Work and How to Overcome Them was conducted by Rev. D. V. Poling. Church Disloyalty was agreed to be an ever present obstacle and a constantly fluctuating membership another important one.

The State H. M. S. reported through Superintendent Clapp that twenty-seven missionaries had served forty-six churches, that the conversions in these churches for the year were 240, and that forty-three Sunday schools were under its ministry. The seven self-supporting churches had additions aggregating 150.

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Makes the food more delicious and wholesome

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The Lord's Supper was administered by Dr. Washington Choate and Rev. H. H. Wikoff. Five members, one from each local association, were appointed as a missionary committee to co-operate with like committees from other States under the Capen plan. A committee of five, with President McClelland, chairman, was appointed to mark the site of the log house where the association was born. The attendance was not as good as was hoped for, but it was somewhat above the average, and an excellent spirit prevailed at all times.

President Thomas McClelland and Mrs. F. Eggert were elected delegates to the International Council. The next meeting of the association will be held with the Eugene church, Sept. 26, 1899. G. H. H.

CONFERENCES AND ASSOCIATIONS

MASS.—Hampshire East Conference held its meeting at South Hadley, Oct. 18. The topics were: Some Things that Need Fresh Emphasis in the Preaching of Today, Bullets and Bibles, and Inspirations and the Literary Study of the Bible. Rev. H. R. McCartney preached the sermon. The late Rev. Drs. C. L. Woodworth and William De Loss Love were remembered by resolutions.

The Middlesex Union Conference met in Fitchburg, Oct. 19. The program included: Letters from the churches; a consideration of Hindrances to the Gospel, (a) In the Church as a Church, (b) In the Pulpit, (c) In the Lives of Christians; and a home missionary rally with three addresses. A collation was served between the sessions.

ME.—Waldo Conference met at Belfast, Oct. 11, 12. Rev. C. P. Marshall preached. Subjects: Business Management of a Church, The Church and the Lodge, Problems of the Sunday School, Problems of the Church Service, Review of Sheldon's In His Steps, The Outlook for the Present Year, How to do More Aggressive Work, How to Strengthen the Weak Places.

CLUBS

MASS.—At its meeting on Oct. 17 the Newton Club was addressed by Rev. Judson Smith, D. D., who gave a most interesting summary of his observations during his recent visit to China. Resolutions were adopted in regard to the death of Mr. James F. C. Hyde, the founder of the club, which had occurred since the last meeting.

The autumnal meeting of the Fall River Club had a large attendance. Hon. William Everett gave the address on The Character of Mr. Gladstone. His presentation was especially acceptable.

NEW ENGLAND

Boston

[For other Boston news see page 578.]

Regarding the plan of Mayor Quincy to urge school children of the city to go to the Sunday evening band concerts, the Suffolk South Conference made a strong protest at their recent meeting on the ground of "abuse of authority turning the public schools into a propaganda for the promotion of the peculiar views of certain city officials concerning the proper observance of the Lord's Day."

Massachusetts

HAVERHILL.—Riverside gave its pastor, Rev. G. L. Gleason, and his wife a reception on the 10th anniversary of his pastorate. Many friends were present to enjoy the good will and elaborate preparations. Orchestral music and refreshments were added features. At the beginning of the pastorate the meetings were held in a small chapel. The roll of members increased steadily and in 1892 a building was erected.

FALL RIVER.—Central had a memorable experience of great spiritual benefit. On Sunday, Oct. 16, Secretary Daniels of the American Board preached on the occasion of the autumn collection for the Board. Incidentally he mentioned that the Board had just commissioned a man whom they had been earnestly desiring to send to the foreign field because of his marked fitness. He said that the way of doing so had not been open for financial reasons. At the close of the strong address the pastor, Rev. William Knight, reminded the church that its contributions to the Board last year were \$1,340, the autumn collection having been \$691. Although appreciating the extreme business depression, he could not refrain from proposing that the church give this day the \$800 to support George W. Hinman and wife in China, in view of what Dr. Daniels had told them. The response was \$875, which will grow to \$900. At the following Thursday night prayer meeting Mr. and Mrs. Hinman

were present, and were received by a large gathering as their missionaries to China. Mr. Hinman addressed the meeting. A prayer service followed, the pastor and deacons standing in a group with Mr. Hinman during the closing prayer. A few words entirely impromptu were addressed to Mr. Hinman by two of the deacons, which deeply moved all hearts. In view of the business perplexities in Fall River at this time, there is great joy over the achievement. Mr. Hinman's date of ordination in Cambridgeport was planned for Oct. 26.

Continued on page 584.

CALIFORNIA IN THE WINTERTIME.—While the eastern section of the United States lies buried in snow, California revels in flowers and fruits. A few days' transit by railway in the most comfortable manner attainable takes one across the continent from arctic to sub-tropical conditions. The series of tours arranged by Messrs. Raymond & Whitcomb are admirably calculated to meet the desires of winter tourists, and many advantages are offered in connection therewith, including a new and comprehensive system of hotel coupons, which effect a considerable saving to the purchaser. Entire freedom of action while on the Pacific coast is another feature, the passenger being allowed to travel when and where he pleases. A descriptive book gives all details. The first and second dates of departure are Nov. 15 and Dec. 13.

SAY "No" when a dealer offers you a substitute for Hood's Sarsaparilla. There is nothing "just as good." Get only Hood's.

Fall Medicine

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How the System May be Helped at This Season.

The system needs help in adapting itself to the changes in temperature. Hood's Sarsaparilla is just the medicine to keep the blood rich and pure, create an appetite, give good digestion and tone and strengthen the great vital organs. It wards off malaria, fevers and other forms of illness which so readily overcome a weak and debilitated system in the fall. It cures all forms of blood disease, like scrofula, salt rheum, boils and pimples, overcomes dyspepsia, catarrh and rheumatism, strengthens the nerves and gives refreshing sleep.

"I have taken Hood's Sarsaparilla for impure blood and it has done me good. It keeps my system in a healthy condition. My husband has also taken Hood's Sarsaparilla with great benefit, and we gladly recommend it." Mrs. E. V. BURRINGTON, Colerain, Mass.

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Is America's Greatest Medicine. Sold by all druggists. \$1; six for \$5. Be sure to get Hood's.

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Bargains in Standard BRUSSELS CARPETS.

We have marked down some 300 pieces of the above-mentioned goods to less than MANUFACTURERS' PRICES in order to make room for our extensive alterations. These goods are NOT remnants, but FULL PIECES, enough to carpet any room or house.

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Continued from page 583.

DRACUT.—*Central.* The installation service on the 20th was the first service of this kind which this church has seen for 35 years. Rev. F. I. Kelley has already served the church a full year, and enters upon his new relation under favorable auspices.—*First.* A reception was given by the church last week to one of the young members who has served in Porto Rico with the Sixth Massachusetts Volunteers and has returned on a furlough. One of the deacons made a congratulatory address.

WEST HAWLEY.—Rev. R. M. Taft, State evangelist of the H. M. S., has just closed a series of remarkably interesting meetings with the church. Heads of families have confessed Christ for the first time, wanderers are reclaimed and the church has received a fresh impulse.

Maine

LITCHFIELD CORNERS.—Rev. James Richmond has been dismissed after more than six years of service. After the council Rev. A. L. Struthers preached to a large assembly, and in the evening a union of the three C. E. Societies was held. The church is out of debt, has a convenient parsonage and a helpful membership.

For New Hampshire news see page 579.

Vermont

BERLIN has joined the roll of 100 year churches, and celebrated the event Oct. 13. The earliest membership consisted of three members, who met in a log house of the town. Since then more than 500 persons have been connected with the church during the century, and she has sent forth seven ministers from her sons. The exercises included letters from absent members, greetings from sister churches, addresses by Rev. Messrs. William Schorfield and J. J. Hall, both former pastors, W. S. Hazen, D. D., who delivered the historical address, and A. W. Hazen and J. N. Perrin, who gave reminiscences. Excellent and appropriate music

was rendered by a chorus. Rev. J. J. Gordon is the pastor.

Connecticut

BRISTOL has been enjoying union revival services, and reports much good therefrom. In the past five years this town has seen several seasons of religious activity, with a large increase to the church membership as a result.

HARTFORD.—*Center* has been holding meetings each night this week for men, in charge of Rev. J. M. Dick. Special musical programs and a stereopticon tend to draw large audiences.

Deacon Bartlett of Ansonia, whose death occurred recently, has left a legacy of \$3,000 to the church unconditionally.—Rev. Mr. Penfield, a summer visitor from Brooklyn, has presented the mission chapel at Brooksville with 50 new hymn-books.—The young people in Farmington have raised \$60 with which to paint the woodwork of the church.

MIDDLE STATES**Pennsylvania**

BRADDOCK.—*First* has just installed Rev. T. S. Robent, and the outlook is bright. This church was organized 10 years ago and had no pastor the first four years, but services were held continuously in a building erected by the members. Now a fine brick and stone structure, adapted for a modern institutional work, is nearly finished, about \$1,500 being lacking. Last June a unanimous and hearty call was extended to Mr. Robent, a Methodist pastor of Portsmouth, O. His installation took place Oct. 18, Dr. Lyman Abbott acting as moderator and preaching the sermon. The congregations have largely increased since the coming of the new pastor.

THE INTERIOR**Ohio**

CLEVELAND.—*Euclid Avenue* has voted to adopt the South Hadley plan of extending to the many

Continued on page 585.

One Dollar Venetians and Broadcloths, 59c.

Somebody has made a loss on these Broadcloths, and a heavy loss at that; consequently there is a gain for you. Every color in plain and mixtures is here. The width is 54 inch, and the price such as ought to clear out every piece on the counter inside of two weeks. Remember, they are only **59c**

Priestley's Black Goods. Another fresh lot of these famous figured black fabrics which created such a stir a week ago will be offered at the same unheard-of price of **50c**

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

CENTRAL CONGREGATIONAL CHURCH, West Ellis St., Atlanta, Ga. If pastors will write, visitors to the city will receive a hearty welcome. Frank E. Jenkins, pastor.

WHITMAN COLLEGE. All communications and gifts for Whitman College should be sent to the financial agent, Miss Virginia Cox, 2 Linden St., Worcester, Mass., or to the President, Rev. Stephen B. L. Penrose, Walla Walla, Wash.

GENERAL THEOLOGICAL LIBRARY, 53 Mt. Vernon Street. Another important advance. Besides opening our doors to all clergymen, our directors have authorized the forming of groups of readers, so that one annual \$5.00 subscriber may associate with himself several persons to share his four books, and so the expense. Thus a pastor may set his Bible class to work with the best books upon any subject discussed.

THE AMERICAN TRACT SOCIETY is the oldest and largest tract society in America. Gen. O. O. Howard, president, G. L. Shearer, general secretary, Louis Tag, treasurer, 10 East 23d St., New York. It furnishes Christian workers with gospel literature in many forms and in many languages. It also does a vast colporteur work among our soldiers and sailors, and in the neglected regions of the South and West. Gifts from Maine, New Hampshire, Vermont and Massachusetts east of the Connecticut River should be sent to American Tract Society, New England Branch, 54 Bromfield Street, Boston. Rev. George H. Cate, district secretary; R. F. Cummings, agent.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

JAMES W. ELWELL, President.
Rev. W. C. STITT, Secretary.
W. C. SOUTHER, Treasurer.

Subscribers' Wants

A Young Student, with experience, would like a chance to preach in some small country place Sundays. Address A. L. S., Andover, Mass.

Companion. Would like a situation as companion for an invalid or elderly lady in a Protestant family. Address Miss E. Bell Dearborn, East Derry, N. H.

Experienced Male Organist wants position in field where he can teach music. Best of references given on application. Address "Church Organist," care of *The Congregationalist*.

A Cultured American Woman desires position as housekeeper or companion to elderly lady or gentleman, or chaperon to young ladies. Thoroughly understands foreign travel. Would care for children or house during absence. Address Mrs. J., Manchester, N. H.

Wanted, in a quiet place, a tenement or rather a small house of 5 or 6 rooms, with a garden or large yard, for a Christian family. Rent, \$15 to \$18. Address Rev. Samuel Delagrange, 8 Woodman Street, Jamaica Plain, Boston.

Board Wanted. A middle-aged lady desires board in Medford, Mass., in a family where she can have the comforts of a home; vicinity of post office and churches. Address, stating price, which must be moderate, "Care of Mrs. G. W. Hinckley," 86 Washington Street, Medford, Mass.

The Lady who has been my secretary for seven years desires a position. She is an expert stenographer, typewriter and proofreader, especially adapted to a minister's work. I commend her unreservedly. Amory H. Bradford, Montclair, N. J. Address X., *The Congregationalist*.

For Sale. A two manual organ, with sixteen "speaking stops," pedal arrangements, etc. It can be seen at "Billcrest," Chelsea, Mass., former residence of Hon. Rufus S. Frost. Keys at 91 Bellingham St. The organ is suitable for church purposes and will be sold at reasonable price. On easy terms. For further particulars address Mrs. Rufus S. Frost, Corning, N. Y.

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Continued from page 584.

students attending various educational institutions in the neighborhood, who are members of evangelical churches in the localities from which they come, an invitation to procure from their home churches certificates of membership, and thus to be received temporarily into a corresponding relation here. This "corresponding membership" does not in any sense sever their connection with their own churches.

Illinois

[For Chicago news see page 573.]

WEST PULLMAN.—First. Though the church has been without a pastor since the resignation of Rev. H. N. Dascomb last May, it has had regular services, except on a few Sundays of vacation, when

the auditorium underwent a thorough cleaning and renovation. The Sunday school and Endeavor meetings were held regularly and the midweek prayer meeting. Rev. D. M. Lewis, Alexandria, O., occupied the pulpit a part of September and has received a call to the pastorate, which is accepted. He is an attractive pulpit speaker, earnest and sincere. He will probably begin work in his new field within the present month.

Michigan

DETROIT.—The Congregational Union held its annual meeting Oct. 17. The past year has been a busy one in the aided churches. The next year calls for an approximate expenditure of \$2,400, which was voted to the various aided causes.

SOUTH LAKE LINDEN.—The house has just been reopened after extensive repairs and enlargement. Rev. Jesse Povey preached in the morning and Rev. S. T. Morris in the evening.

Wisconsin

RACINE.—First. The resignation of Rev. J. H. McLaren as pastor was received with sincere regret. He has accepted a call to an Illinois church. He was pastor here for about 19 months and all departments of work have felt his influence. Thirty-five new church members have been added and extensive repairs have been made, costing more than \$1,000. All expenses have been promptly met and subscriptions pledged for a year in advance.

Continued on page 586.



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A series of thrilling articles of little-known phases of life along the Atlantic coast. . . .

I—*The Lights Along the Shore* will describe the wondrous changes in lighting, and of the perfect system by which our Government takes charge of the thousand and more lighthouses of the nation. . . .

II—*When the Fisher Fleet Goes Out to Sea.* The thrilling dangers of a class seldom heard of—the Nova Scotia fishermen in their daily lives, their hardships and sufferings. . . .

III—*With the Life-Savers Along the Coast* will tell of the everyday lives of those brave men who dare death and darkness in their angriest forms—showing the workings of a system that saves thousands of lives yearly. . . .

IV—*The Men Who Wreck Ships.* It is popularly supposed that wreckers no longer exist; this article will tell of well-organized bands of wreckers who lure on to rocks, by means of false signals, rich vessels for the sake of their treasures. . . .

V—*Perils of the Smuggler's Life.* The risks that are taken nightly to circumvent the Customs officials—a business that is much larger to-day than it is supposed to be. . . .

The illustrations in this series will be the most striking that have ever appeared in the *Post*. . . .

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Continued from page 585.

vance. Resolutions passed by the church affirm strong confidence in him and express indebtedness to him for his inspiring ministry.

THE WEST

Iowa

MARSHALLTOWN.—Rev. G. R. Parrish was arrested, Oct. 17, for forging checks on the Illinois Home Missionary Society. He used the names of Rev. Mark Thompson of Toledo, O., and of Edward E. Aiken of Whitewater, Wis. Detectives have been on the track of these forgeries for three years, and have finally traced the checks, one of which was for \$300, to Mr. Parrish. He is also accused of presenting forged letters recommending him to committees of churches as a candidate.

VALLEY JUNCTION observed Oct. 2 as Family Day. The invitations read as follows: "We invite each member of every family represented in the membership, attending Sunday school, Christian Endeavor or Ladies' Aid of this church to be present and celebrate next Sunday as Family Day. None too old or young to come."

OSAGE.—The women raised \$50 at their annual thank offering meeting Sept. 30. The church parlors were charmingly decorated, and an exceptionally fine program was rendered.

GRINNELL.—Prof. Jesse Macy spoke, Sunday evening, Oct. 16, on the Monroe Doctrine in its relation to the future policy of our country.

Minnesota

PELICAN RAPIDS.—The debt raising recently chronicle-d was due to the efforts of the Women's H. M. Society for three years, a single member having given \$50. During each year the society also paid \$100 toward the pastor's salary.

NASSAU.—A church of 18 members, the only English-speaking one in the place, was organized Oct. 16, and will be cared for by Rev. Thomas Thompson of Revillo, by whom it was gathered.

Nebraska

LINCOLN.—First. Letters missive have been issued calling a council to dissolve the pastoral relation with Rev. Lewis Gregory. It will be a small one, confined to local and suburban churches. The new pastor, Rev. W. H. Manss, has arranged a plan for identifying non-resident students with the church. A card has been presented to each containing place for signature, home residence and name of home pastor. This pledges a renewal of Christian faith, and a determination to join in all the services and work of the church. Membership with the home church is retained, and identification with this one is to continue only during student life here. About 30 of these cards have been handed in, and at a suitable time the signers will be received into fellowship at a public recognition service.—Plymouth. Rev. John Doane, in seeking to interest his people in denominational benevolences, uses the midweek meeting previous to the collection to put before them in a fresh, strong way the claims of the work.

Washington

REDMOND.—A church of 19 members was organized, Oct. 12, the result of faithful work by Mr. J. J. Tompkins, aided by others.

The women of North Yakima earned \$120 through a luncheon at the State Fair.—Green Lake's first prayer meeting this fall was a thanksgiving for a pastor and enlarged possibilities of work.

For Weekly Register see page 587.

Centre of Travel.



Travel between Chicago, Toledo, Cleveland, Buffalo, New York, Boston and intermediate cities centres in the Lake Shore & Michigan Southern Railway, the great central connecting link between the east and west.

Particular note should be taken of the fact that in all the splendid cities reached by its through trains, passengers are landed at stations having a central location. This is of great importance to every traveler. Do not forget it when you have occasion to travel; it will save you time, money and trouble. "Book of Trains" sent free.

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A race, like an individual, lifts itself up by lifting others up.—Booker T. Washington.

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Fine Lamps. Many new designs added the past week, adapted to bridal gifts, \$5 to \$75 each.

In the **Glass Department** will be found an extensive exhibit from the ordinary to the expensive specimens. None finer to be found on this continent.

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"THE PACIFIC EXPRESS" leaves Chicago daily 10.30 p. m., reaches San Francisco 9.45 a. m. the fourth day and Los Angeles 7.30 the next morning. It has new equipment consisting of Palace Sleeping Cars, Tourist Sleeping Cars, Free Reclining-Chair Cars, Buffet Drawing-Room Sleeping Cars and Dining Cars (all meals a la carte). Meals also at first-class dining stations. All Agents sell Tickets via...

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Weekly Register

Calls

ADAMS, Jas. A., of *The Advance*, declines call to Millard Ave. Ch., Chicago.
BARNES, Albert E., late of Perham, Minn., accepts call to Clearwater and Hasty.
BISHOP, Edwin W., Hartford Sem., to Stafford Springs, Ct. Accepts.
BLDGGETT, Chas. E., Burlington, Wis., to Ch. of the Redeemer, St. Louis, Mo.
BURT, Enoch H., West Winfield, N. Y., to Ivoryton, Ct. Accepts.
DAVIES, Henry, Rocky Hill, Ct., to Second Ch., Mansfield. Accepts.
DUNTON, Abraham L., Shell Rock, Io., to Winthrop.
ELLIOTT, Wm. A., Grand Lodge, Mich., to Second Ch., Moline, Ill.
FINSTER, Clarence, recently of Rockford, Mich., declines call to Clarksville.
GOODWIN, Saml. H., lately of Farmington, N. H., to Provo, U. Accepts.
HAMPTON, Wm. H., North Madison, Ct., to a position on the faculty of a medical college in Chicago.
HEATHCOTE, Arthur S., Bladen, Campbell and Up-land, Neb., to Grant.
HERBERT, Jas., to remain a third year at Royalton, Wis.
HURLBUT, Wm. H., Northport, Mich., accepts call to Bangor.
JORDAN, Wm. T., Silverton, Col., to Second Ch., Trinidad. Accepts.
LEWIS, Thos. S., Stonington, Me., to Madison.
MCLAIN, John K., Macon, Ga., to Raleigh, N. C. Accepts.
MCLAREN, Jas. H., First Ch., Racine, Wis., to Princeton, Ill. Accepts.
MCKIMMING, David D., formerly of Youngstown, O., to Silver Creek and Keok, Io. Accepts; other parts.
MOORE, John K., Yale Sem., declines call to Bolton, Ct., and accepts one to Ellikabettown, N. Y., where he has been at work.
PANNELL, Wm. T., Morristown, N. J., to Presb. Ch., Flanders. Accepts.
PENTZ, Julius W., Union Sem., to Paris, N. Y. Accepts, and began work Oct. 1.
RICE, Austin, recently of Forest Grove, Ore., accepts call to Walla Walla, Wn.
ROBINSON, Edward B., Yale Sem., to Lisbon, Ct. Accepts, and has begun work.
SARKIS, Elias J., Bloomfield, Neb., to supply at Wau-ley, S. D., for seven months. Accepts.
WHITE, Frank N., associate pastor, Burlington, Io., to First Ch., Cheyenne, Wyo. Accepts.

Ordinations and Installations

ATWOOD, C. B., rec. p. Peru, Vt., Oct. 18. Parts were taken by Rev. Messrs. C. H. Peck, G. T. Smart, M. L. Severance, W. S. Walker, C. R. Seymour.
BLOOM, Wm. K., o. Creal Springs, Ill., Oct. 17. Ser- mon, Rev. D. M. Brown; other parts, Rev. Messrs. S. A. Miller, J. F. Childress, R. W. Furdue and Mrs. Eva K. Miller.
BUSWELL, Jesse, Hartford Sem., o. Kingfisher, Okl., Oct. 18. Sermon, Rev. W. G. Searles; other parts, Rev. Messrs. J. H. Parker, W. L. Dibble, J. F. Roberts, W. M. Wellman, R. P. Brown, R. B. Foster, D. D. GILLETTE, Edwin C., o. Southfield, Mass., Oct. 7. Ser- mon, Prof. M. W. Jacobus, D. D.; other parts, Rev. Messrs. John Dooley, J. L. Kilbon, S. F. Cook and H. J. Gillette.
GOODHEART, Simon T., Andover Sem., o. East Fair- field, Vt., Oct. 18. Sermon, Rev. C. H. Merrill; other parts, Rev. Messrs. C. W. Clark, J. W. H. Baker, J. R. Sanford, E. J. Ranslow.
HUNNEWELL, Frank S., i. Reading, Mass., Oct. 12. Parts were taken by Rev. A. P. Davis, Drs. Doremus Scudder, F. L. Robbins, F. A. Warfield, Dan'l March, W. S. Apsey.
KELLEY, Fred. L., i. Central Ch., Dracut, Mass., Oct. 20. Sermon, Rev. Smith Baker, D. D.; other parts, Rev. Geo. F. Kengnott, Drs. J. M. Greene, Cyrus Richardson, F. A. Warfield.
MOON, J. F., o. Breckenridge, Mich., Oct. 11. Ser- mon, Rev. W. H. Warren, D. D.; other parts, Rev. Messrs. B. F. Brundage, A. B. Chalmers, D. B. Reeve.
PATTON, Cornelius H., i. First Ch., St. Louis, Mo., Oct. 18. Sermon, Rev. Dr. M. W. Jacobus, D. D.; other parts, Rev. Messrs. C. S. Sargent, D. D., and D. M. Fisk.
ROUMENT, Thos. S., i. First Ch., Braddock, Pa., Oct. 18. Sermon, Dr. Lyman Abbott; other parts, Rev. Messrs. C. W. Wilson, A. H. Clafin, C. C. Merrill, J. H. Hausman.

Resignations

BURT, Enoch H., West Winfield, N. Y., to take effect Dec. 1.
COCHRAN, Wm., Big Rapids, Mich.
FITCH, Lucius R., Big Rock, Io.
HOLLEY, John R., Fremont, Mich.
HOWLAND, Elz., Napoli, N. Y.
JUNKINS, Geo. C., The Forks, Me.
STEWART, Wilson R., King's Highway Ch., Bridge- port, Ct.

Dismissions

MAKEPEACE, F., Barrows, North Ch., Springfield, Mass., Oct. 21.

Churches Organized

NASSAU, Minn., 16 Oct., 16 members.

Miscellaneous

APPLEMAN, Hiram H., who has supplied Sauk Rapids and Cable, Minn., has accepted an invitation to supply the former alone for the year.
DIXON, Julian H., late of Viroqua, Wis., obliged through failing health to retire from his ministry, has taken up his residence in Beloit.
MEAD, Prof. Chas. M., having remo ed from Hartford, Ct. his present address is 83 Grove St., New Haven.
PRESTON, Elmer E., has closed his work at DeWitt and Kilpatrick, Neb., and moved to Lincoln to pursue special studies.
STEVENS, Frank V., the new pastor of Westminster Ch., Spokane, Wn., was given a reception Oct. 29, to which other churches were invited.

My supreme answer to pantheism is a moral one and is based upon the fact of sin. I ask the pantheist first, Is sin real? Is it a moral antithesis and discord in man's life? And then I ask him, Is that which involves a discord the outcome of the infinite One?—John Duncan.



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AT

95c Per Yard

It being late in the season, and finding ourselves largely overstocked with Brussels Carpets, we have decided to make a **SWEEPING REDUCTION** in prices to close out our present stock and save carrying them over through the winter.

We shall offer **MONDAY, October 17th,**

500 Pieces at 95c Per Yard

Goods usually retailed by us at \$1.40 and \$1.25. These are the best quality, and this low price is made only to close them out at once. The assortment of patterns is large, and among them can be found carpets to suit all tastes.

In this same sale we shall also offer **200 pieces**, or about 10,000 yards, of **STANDARD AMERICAN BRUSSELS** at

85c and 90c Per Yard

The Quantities are not as large, but the patterns are all desirable.

Also **100 pieces**, or about 5000 yards, of

The Best English Brussels

At \$1.35 Per Yard

Marked down for this sale from \$2.00 per yard.

Also **150 pieces**, or 7500 yards, of

Best Quality Axminsters

At \$1.50 Per Yard

Carpets usually retailed at \$2.00 to \$2.25 per yard, including a good range of patterns and colors, suitable for Parlors, Dining-rooms, Libraries, Halls and Stairs. As a special bargain we call attention to 10 patterns of

BIGELOW AXMINSTERS

At \$1.35 Per Yard

An early call will insure the first choice of patterns, although for that matter the whole line is a strong and desirable one.

All goods delivered free at any residence within 10 miles of our store.

John H. Pray, Sons & Co.

LARGEST AND OLDEST IN NEW ENGLAND,

Carpets, Oriental Rugs and Upholstery Goods,

Importers, Contractors, Jobbers, Retailers,

658 WASHINGTON ST., opp. Boylston, BOSTON.

Theological Seminaries

Bangor

On a recent evening Rev. C. H. Cutler of the First Church read an excellent paper, *The Preacher and the Prophet*, to the class in theology.

Andover

The Seniors receive thoroughgoing criticism in preaching at the hands of Dr. Churchill.—The exercise in voice culture has been resumed.—Mr. Carver of Brazil, attended by a native Indian helper, addressed the missionary meeting of the Society of Inquiry last Wednesday.

Hartford

President Lamson of the American Board gave an address last week Wednesday on *The Awakening Interest of the Churches in Missions*.—Professor Perry has been entertaining Mr. Mead, class of 1884, just returned from his missionary field.—Gladstone and Bismarck as Representative Statesmen was the subject considered by the Students' Conference Society last week.—Prof. Jacobus preached at Dartmouth last Sunday.

Yale

A conference of presidents of the recently formed Interseminary Y. M. C. A. of the Eastern District was held here Oct. 22. Public meetings were addressed by Dr. W. W. White of Chicago, Mr. J. R. Mott of the World's Student Federation, Messrs. H. P. Beach and R. P. Wilder. The seminary Y. M. C. A.'s take the place of the old Missionary Societies, and are now affiliated with the World's Student Federation. In place of conventions attended by delegates and students of the seminaries, there will be hereafter conferences of presidents and leaders of mission bands only. The new idea is to unite all student missionary organizations. The present conference was mainly to outline the work of the organization.—Deep sorrow is felt at the sudden death of F. C. MacClave, a beloved member of the Senior Class.—Professor Bastrow has been ill for several days.—E. W. Lyman, a Senior, is Y. M. C. A. president for the ensuing year.

Oberlin

A reception was given on the 21st by the seminary to the missionaries now in the village. Rev. Richard Winsor of Sirur, India, responded to the welcome. Refreshments were served by the ladies of the faculty.—The last Thursday lecture was by Dr. Judson Smith.—Professor Gates has been granted leave of absence for study during the second semester.

Pacific

Mrs. Peck of the North China Mission addressed the Missionary Society on her work.—Mr. Cherington is conducting a class at the Y. M. C. A. Sunday afternoons on *The Conversations of Jesus*.—Professor Foster gives four lectures at the Y. M. C. A. on the Bible, and Professor Lloyd a course of twenty on *How to Interpret the Bible*.

AN OUTING THAT IS EXCITING AND HEALTHFUL.—That Maine is the greatest paradise for those of sporting inclination was long since granted, but to the average New Englander the Sportsman's Show in Boston last spring was an eye-opener. Hundreds who visited this marvelous exhibition declared that this fall they should participate in this, the most fascinating sport; and that the promises are being made good is already evidenced by the great travel toward the Maine hunting grounds. On every eastbound train will be found great quantities of trappings and outfits of the huntsmen, while the sportsmen talk over and dream of the excitement incident to the deer hunt. Many are the city men nowadays who are enjoying a palatable spread of venison, the result of the good luck of some friend, but to be able to participate in

the chase of a deer or moose is an enjoyment that is finely described in a recent article in *Outing*, which reads like this:

"It was a delightful November afternoon, and the air was just invigorating enough to make one feel happy and full of life.

"It was to a barren opening about a mile from our camp that we were bound, and to reach it we were obliged to pass a small lake, when, suddenly, we saw on the shore opposite a great bull moose. Our guide quickly made preparations to call. The old fellow at the first challenge showed in every move that he was ready and willing to fight, and immediately started in our direction. To see that great angered beast tearing through the underbrush, bellowing as only an infuriated animal can, was a most thrilling and exciting experience.

"When within a short distance from us he stopped. Tossing his head high in the air he pawed the earth—his every manner was that of the 'king of the woods' that he is. We still remained under cover, and fearing that he might start in another direction we discussed in a hurried manner the advisability of another call. If successfully given all well and good; if there happened to be the slightest flaw the chances were fatal. The call was given, and that it was rightly given we soon discovered, for toward us he came and in less time than it takes to tell it he appeared before us, his magnificent antlers raised aloft over his massive head. His eyes, large and red, showed that he meant business, while his mane stood erect and bristling. Shoot! they cried, and with as much calmness as my condition permitted I raised my gun and let her go. I was blinded by the smoke, but from the tearing about that was going on I knew that I had brought him down."

This experience is not exceptional, but a regular and oft-repeated occurrence, and one in which you would delight.

The Boston & Maine R. R. and its connections pervades every part of this resourceful country and its trains are run at convenient hours, and in the parlor sleeping-car service that is in effect you can go there in luxury and comfort.

If you want to know of the hunting regions of Maine send a two-cent stamp to the general passenger agent, B. & M. R. R., Boston, for the book entitled *Fishing and Hunting*, which is profusely illustrated.

INTENDING purchasers of china, dinner sets and housekeeping outfits of china, glass and lamps, or wedding gifts, will find an extraordinary stock to supply from at Jones, McDuffee & Stratton's, whose advertisement, which is elsewhere in our columns, is interesting to connoisseurs. Their buyers go to original sources in all crockery-producing countries.

Macbeth lamp-chimneys—
more light and don't break.
Can't you get 'em?
What's your dealer say
about 'em?

Write Macbeth Pittsburgh Pa



Marshall Process Wick

"The Brown Wick"

makes a steady, brilliant flame; will not clog; will not creep. It needs but little trimming or care, and is odorless.

The Standard Oil Co. say: "We have made a number of careful and exhaustive tests of your Wick, and feel that we cannot speak too highly of its qualities."

Used by all the leading lamp, stove and heater manufacturers, and made for every kind of burner known.

For sale by good dealers everywhere. Send for free sample and a booklet which tells about it.

NEW JERSEY WICK CO., Newark, N. J.
(Patented in the U. S. and foreign countries.)

SPECIAL SALE

Seal Sacques

\$150.

We have just finished twenty-five Seal Sacques which we shall sell at \$150. We guarantee them to be latest style and equal to any usually sold for \$200.

**Edw. Kakas
& Sons,
162 TREMONT ST.**

Singer Machines Last Longest.



A recent canvass of the United States found 216,000 family sewing-machines of all kinds that had been in use from 15 to 48 years; more than one-half of them were Singers, and 2,000 of these Singers had done good service during 40 years and more.

**A SINGER WILL
OUTWEAR ANY OTHER KIND.**

Sold on instalments. You can try one Free. Old machines taken in exchange.

SINGER SEWING-MACHINES ARE MADE AND SOLD ONLY BY

THE SINGER MANUFACTURING CO.

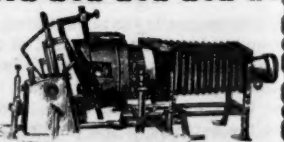
OFFICES IN EVERY CITY IN THE WORLD.

CHANCE OF A LIFETIME

Those who COULD NOT BUY, NOW CAN, AS WE ARE
CLOSING OUT at HALF PRICE our large stock of

Magic Lanterns, Stereopticons, and Slides
Owing to the rapid introduction of our Acetylene Gas
Generators. Send for "Bargain Circular" and information
about Acetylene.

J. B. COLT & CO. Dept. 35. 3, 5, & 7 W. 29th St., N. Y.



BUCKEYE BELL FOUNDRY
E. W. YANBURN CO., Cincinnati, O., U. S.
Only High Class, Best Grade Copper and Tin
Full, Sweet Tone
Cheapest for Price
Fully Guaranteed
and Chimes. No Common Grades. The Best Only.

BELLS

Steel Alloy Church and School Bells. Send for
Catalogue. The C. S. BELL CO., Hillsboro, O.

REDDING, BAIRD & CO.

... 83 FRANKLIN ST., BOSTON.

**Stained Glass
Church and
Memorial Windows**

LARGEST AND OLDEST
ESTABLISHMENT IN NEW ENGLAND.

**CHURCH
CARPETS**

AT MANU-FACTURERS' PRICES. **JOHN H. PRAY, SONS & CO.,**
CARPETS AND UPHOLSTERY.
WASHINGTON ST. BOSTON.
OPP. BOYLSTON ST.

The Business Outlook

The most important feature of the country's trade situation at the present time is the active foreign demand for our wheat, wheat flour and our cereals generally. The shipments of late have ranked with any previous export movement in the history of the country, and are largely responsible for the strength of the wheat market. Short crops abroad and reported damage in Argentina make it look as though the American farmer would enjoy another year of good crops and good prices therefor. The strained political situation between France and Great Britain over the Fashoda affair also serves to stimulate the wheat market quotations.

The movement of general merchandise throughout the country continues of fair proportions. At many points an increased call for boots and shoes, rubber goods and heavy clothing is noted. In the South since the appearance of frost the yellow fever situation has improved and with it the general distribution of merchandise in that section. It is with gratification that signs of improvement are noted in the cotton and woolen goods situation. The agreement to curtail production in Fall River has imparted greater firmness to the print cloth market, and in other directions the trade for cotton fabrics looks somewhat better.

The exports of American manufacturers continue heavy, and the nine months' figures indicate that the calendar year will exceed all previous ones in the volume of our export trade. Monetary rates remain easier, the demand being far less than the supply. Election uncertainties have had a depressing effect on stock market values, but there are many indications that this election scare business has been overdone in Wall Street and that shrewd capitalists are buying securities against the rise which should come immediately preceding or succeeding the elections.

The annual meeting of the Y. M. C. A. of Massachusetts and Rhode Island was held at Lynn last week. Mayor Ramsdell, in welcoming the delegates, testified from personal observation how admirable a work the Y. M. C. A. had done during the war by its establishment and maintenance of headquarters at the camps; and he also testified to the encouragement and benefit he had derived from Y. M. C. A. work and resources when he was a homesick youth and stranger traveling about from place to place in the West. Addresses by Rev. Messrs. Alexander McKenzie, D. D., Joseph K. Dixon, John Robinson of Glasgow, Floyd W. Tompkins of Providence and Prof. W. G. Ballantine of Springfield, and a varied

series of papers on the technical themes which are suggested by administration of Y. M. C. A. work made it a notable session. The State committee plans to raise \$13,000 for the regular work of the State Association during the coming year, and \$7,000 for carrying on the army work if the army remains on a war footing. Lynn's hospitality was ample and most generous, and the convention was one of the best that has been held.

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Nov. 6-12. A Good Fight. 1 Tim. 6: 11-16; 2 Tim. 4: 7-8.

If we had lived in the early Christian centuries or at the time of the Crusades, or had served with Cromwell or Miles Standish or other stalwart representatives of muscular Christianity, it might have been easier for us to appreciate the fact that our religion has its fighting side. In these latter times we are, perhaps, in danger of becoming what some one terms "carpet-slipper Christians." But if we read our New Testaments faithfully and if we follow the careers of Jesus and Paul we shall discover that the only reason why we do not encounter more opposition and do not have our fighting qualities called into exercise is that we have too little genuine religion. The highest type of religion in any age is sure to come into collision with worldly standards. It must suffer. It must show the scars of battle. What have we ever done, what did we do today or last week, that may prove to the world that we are loyal soldiers of the great Captain of our salvation?

We ought to emphasize the adjective "good" in our topic. The original carries with it also the idea of that which is beautiful and honorable. Much has been said to justify our war with Spain as the noblest ever undertaken. However that may be, it is certain that no one can enlist in worthier warfare than that to which soldiers of the cross are summoned. Their battles are undertaken with not the slightest thought of personal advantage. There is never any suspicion that after all the enemy has certain rights which we may be ignoring. The methods are entirely fair. Again this fight is a persevering one. The reason why some of us do not find it beautiful and enjoyable is that we do not persist in it. One does have to fight in these days to maintain his habits of secret prayer, to do justice to his Bible daily, to perform patiently the routine Christian duties and to fight against the thousand and one little foes that confront us at every turn. We think we have won the battle, but the months go by and the enemy shows a strong front again. In how many cities and towns just now which in former years have enrolled themselves on the side of no license there has to be a renewal of the contest of last year. And even when you have thoroughly overcome one bad habit, or finally triumphed over some terrible foe to society, you need not think you can lay your armor by, for some other besetting sin will at once disclose itself to you, or some kindred giant to that one just slain will challenge you to combat. Said Charles Kingsley: "Some say the age of chivalry is past. The age of chivalry is never past so long as one wrong remains undressed."

The best thing about it is that the good fight is a winning fight. Given sufficient persistency and strenuous endeavor, together with reliance upon God, and the battle is surely ours. How the promises to "him that overcometh" ring out in the Revelation. Would that every ardent youth who responded to the call of his country last spring might see the martial glory of the Christian calling and, enlisting as a soldier of Christ, wage this honorable war, the outcome of which will be the redemption of his own soul and the bringing so much nearer the universal sway of Christ.

BLESSINGS OF SLEEP.

Only Experience Can Tell the Agonies of Insomnia.

A Graphic Description of Nervous Dyspepsia.

Diseases Which Dr. Greene's Nervura Permanently Cure.

Who can describe the agonies of dyspepsia? Paroxysms of pain. Loss of sleep. Morbid fears and evil forebodings. Such are some of the invariable symptoms. In spasmodic conditions of the stomach hot water or some other hot liquid may afford temporary relief, as in the following case, but no permanent cure is possible except by removal of the primary cause.

Mrs. Ira A. Bass, Littleton, N. H., says: "I want to thank Dr. Greene's Nervura blood and nerve remedy for the good it has done me. My stomach was in such a condition that I could not keep anything on it except a



little hot water without terrible distress. I can now eat as well as any one need to by keeping a little of the medicine in the house and taking it after a hearty meal. I can sleep now like a kitten, and O, what a God-sent blessing that is! I have taken fifteen bottles already, and I would have been down in the churchyard now but for the wonderful blessing, Dr. Greene's Nervura blood and nerve remedy, and may the blessing of God follow Dr. Greene and give him a home in heaven, is my earnest prayer."

Mrs. Bass's description of nervous dyspepsia is graphic in its simplicity and sincerity. She accurately portrays the pain and dread which accompany nervous derangement and the buoyant spirits and thankfulness which follow restoration to health under the magic influence of Dr. Greene's Nervura remedy for the blood and nerves.

If you feel the need of special advice consult freely with Dr. Greene, personally or by letter, at his office, 34 Temple Place, Boston, Mass. Dr. Greene exacts no fee for consultation.

GRAND NATIONAL PRIZE
OF 15,600 FRANCS AT PARIS

QUINA-LAROCHE

Possesses in the highest degree the entire active properties of Peruvian Bark. Indorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poorness of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

Paris: 22 Rue Drouot
New York: E. Fougere & Co., 26-30 N. William St.

ENAMELINE
THE MODERN
STOVE POLISH

PASTE, CAKE
OR LIQUID.

Twice as much used
as of any other Stove
Polish on earth.

J. L. PRESCOTT & CO., NEW YORK.

Dr. Withrow on Eternal Punishment

The pastor of Park Street Church, Boston, preached to a large audience last Sunday evening on the doctrine of eternal punishment. He quoted in part a paragraph from *The Congregationalist*, taking issue with and deprecating it. We commend to him and his hearers the following editorial comment on that paragraph in the *Christian Register*, whose editor is an intelligent and discriminating reader of our paper:

"*The Congregationalist*, considering the argument for or against eternal punishment, said that the believers in the doctrine usually understood Jesus to declare it, and that those who denied the doctrine usually put some unnatural construction upon the words of Jesus. The editor then goes on to say that the more logical method would be to show that, 'if he was as well informed concerning the future world as intelligent men now are, he could not have taught that future punishment is eternal.' Of course the editor meant to say that this was the logical method of denial, but that it involved the setting up of the opponent of the doctrine as superior in authority to Jesus himself. The daily papers, neglecting the irony, took the editor of *The Congregationalist* to task for what was called an 'unfortunate if,' implying that he had admitted a limitation of the knowledge of Jesus, whereas he intended to exhibit the preposterous conceit of those who reject a belief which he claims Jesus held and published. It amuses one to find the editor of *The Congregationalist* accused of having joined the rationalists who deny the authority of Jesus."

Federation of Our Missionary Societies

The plan proposed at the last National Council for closer relations between our missionary societies and for co-operation of the churches in supporting all our benevolent work is commending itself to the State bodies, so far as it has been presented to them. As an example, we give below the resolutions passed by the General Association of Northern California:

Resolved, That this association heartily approves the action of our last National Council looking toward a federation of our six societies; to the end of securing increased unity in their work; of causing that work to be regarded more as one work, without division of interest or color of rivalry; and to the end also of providing such increased gifts for our work as shall make it possible to enlarge it at home and abroad.

Resolved, That in accordance with the recommendation passed at Portland this association at this session choose a State committee to be composed of one member from each of the local associations within its bounds: 1. Of this State committee it shall be the duty in general to co-operate with the national central committee on missionary work, which was created at Portland, and by all practicable means to aid in carrying out the provisions of that committee. 2. Each member upon the State committee representing a local association shall urge the appointment of a sub-committee in that association, of such number as shall leave each member responsible for not more than five churches; and it shall be the duty of each member of the association committee to see that each of the churches for which he is responsible has some definite plan laid out for it at the beginning of each year, the great purpose being "an offering from every church and a gift from every member." 3. Of this local association committee the resident member of the State committee shall be chairman, and to him shall the other members make timely report of plans devised and work done.

War is not all fighting. Fighting is the exception; patient endurance is the rule.—*Professor Shaler.*

Marriages

The charge for marriage notices is twenty-five cents.

STRONG-BIGELOW—In New York, Oct. 18, by Rev. Henry E. Cobb, assisted by Rev. Dr. E. E. Strong, Arthur M. Strong and Alice, daughter of John A. Bigelow, Esq.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BIGELOW—In Northboro, Oct. 20, Adeline Moore, widow of Sidney Bigelow, aged 79 yrs., 6 mos., 20 dys.

FROST—In Leominster, Oct. 17, Ellen A., wife of Sumner M. Frost, aged 57 yrs.

HALE—In New Haven, Ct., Oct. 10, at the home of her brother-in-law, Judge Munson, Mrs. Mary A. Hale, formerly of Boston. Interment at Mt. Auburn, where her husband and daughter are buried.

HAMLIN—In Amherst, Oct. 23, Wolcott Hamlin, a prominent lawyer and prohibitionist, and a leading member of the First Church, aged 74 yrs.

LINCOLN—In Springfield, Oct. 21, Addison Justin Lincoln, aged 74 yrs. He was prominent in the South Church in recent years and for a long period in the Edwards Church, Northampton, and a man of sterling character.

McCLAVE—In New Haven, Ct., Oct. 19, Frederic C. McClave, a member of the Senior Class at Yale Seminary, aged 26 yrs. For a year before entering Yale he served as assistant pastor at Hough Avenue Church in Cleveland, O.

PEARL—In Bradford, Oct. 2, Horatio Pearl, aged 79 yrs.

CHARLES V. CARPENTER

Charles Victor Carpenter of Southbridge, Mass., passed to his rest on the morning of Oct. 7 at the age of sixty-eight years and six months. He was a greatly respected and honored citizen, a consistent member and beloved deacon of the Congregational church, a most devoted and affectionate husband and father, and his loss will be deeply felt in the home where his gentleness and goodness were so refining and uplifting. For many years he has been an active power in the church of his choice, willingly giving of his time and means to further every interest connected with it.

He will be greatly missed in many circles, for he was a rare man. Conscientious in business, he could always be trusted. It could well be said of him that his word was as good as his bond. Keen in his spiritual perceptions, he had a deep love for truth. Broad and liberal in his thought, he had unbounded charity for those with whom he differed. Uniformly kind and courteous, he endeared himself to all with whom he had to do. "A purer man I never knew," said one who knew him well. The influence of so good a man will continue to enrich lives in the future as it has in the past, for such influence can never die. Truly it may be said of such as he, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; for their works follow with them." "Blessed Jesus" was almost his last utterance ere he fell asleep. "Heaven tomorrow" was another glad word which fell from his lips as he neared the border land. We believe the morrow has beautifully dawned upon his vision, and that he is forever with the Lord.

THE PROBLEM OF FURNISHING SMALL ROOMS.

—It is always a problem to know how to furnish a small room successfully. Very few persons are aware, in this connection, that one furniture house in this city makes a specialty of furniture for small rooms. The Paine Furniture Company, in their extensive warehouses on Canal Street, have a department expressly provided for the furnishing of the rooms of flats and apartment houses.



Van Camp's TOMATO SOUP

A 10 CENT CAN MAKES A QUART —enough for eight servings. Cheap as home made —good as home made. Ready made to heat and eat. Sample can for six cents in stamps.

VAN CAMP PACKING CO.,
324 Kentucky Av., Indianapolis, Ind.

Van Camp's Mince and Cheese, prepared with Tomato Sauce, is a good healthy food. Sample can and book of recipes for 6c in stamps.

Needs no disguise


because it is free from all disagreeable taste and odor.

Peter Moller's Cod Liver Oil,

always of the highest standard of quality, is now prepared by a new process, whereby the Oil is kept from atmospheric contact from the beginning of the process of manufacture until it is safely corked up in bottles, thus preventing contamination of any kind and excluding all impurities.

Give this new Oil a trial. Ask for Peter Moller's Oil and see that the bottle — a flat, oval one — bears our name as agents. Notice the date in perforated letters at bottom of the label.

Schieffelin & Co., New York.



BELLS
FAVORABLY KNOWN SINCE 1826. HAVE FURNISHED \$5,000.00 WORTH OF BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.



Twiddle your thumbs,

if you've nothing better to do, in the time that's saved by washing with **Pearline**. Better be sitting in idleness than to spend unnecessary time washing with soap, doing unhealthy and wearying work. But almost every woman has something or other that she talks of doing "when I get time for it." Washing with **Pearline** will save time for it.

Millions NOW USE Pearline

BLINDNESS PREVENTED

The Absorption Treatment

removes diseases of the eye and treats directly the cause of impaired vision without knife or risk. A treatment that is both successful and humane.

"Do not wait to be blind."

Pamphlet Free, describing treatment at home and at our Sanitarium.

F. A. WILLIAMS, M.D.,
Eye Specialist,

Main Consulting Offices, 196-200 Columbus Avenue, BOSTON.

EYE SANITARIUM, West Newton, Mass.

"A GOOD TALE WILL
BEAR TELLING TWICE."
USE SAPOLIO! USE

SAPOLIO

Persuade Men to Work

The following tale taken from the *Atlanta Constitution* pertains to war, but it has its lessons for times of peace. Incidentally it shows the beautiful character and rare wisdom of General Wheeler:

When the American line had fought its way to the top of the hills at El Paso and San Juan and Caney, General Wheeler issued an order that every command should dig trenches in preparation for the conflict that he knew would break out again in the morning. But the soldiers had thrown away most of their trenching tools during the fierce rifle charges, and as darkness fell upon the scene of battle they threw themselves upon the ground and went to sleep from sheer exhaustion. Adjutant Hood of the Rough Riders, noting this condition of affairs, rode over to General Wheeler's tent and informed the good old veteran that the men were played out. Wheeler at the time was lying upon his cot more dead than alive, but there was a smile upon his lips, and his never-failing good humor twinkling in his eyes, when Adjutant Hood said: "General, I am afraid our men can't dig the trenches."

"What men?" asked the general.

"The cavalry division," said the adjutant.

General Wheelersat up in bed and began pulling on his boots.

"Send me the man," he directed.

"What man?" asked the adjutant.

"The man who can't dig the trenches."

"But it is not one man; it is many men. They are just played out."

"But you can surely find one man who says he can't dig the trench. I only want one. Go get him and bring him to me."

"But there are"—

"I don't care how many there are; go get me one."

The adjutant had never faced such a man as Wheeler before, and he did not know just what to make of the conversation. The little old general was as smooth and suave and courteous as could be, and Hood had nothing to do but ride back to the line. In some way he managed to round up a colored trooper belonging to the Ninth Cavalry and brought him back to the division headquarters. He stood looking sheepishly at the ground when Wheeler addressed him.

"Are you the man who says he can't dig these trenches?" asked the general.

The Negro's feet shuffled uneasily in the ground.

"I see one of 'em, boss, but there's a"—

The general stopped him and walked out of his tent.

"You can go to sleep now, my man, and I'll go up and dig your trench for you. When the sun comes up tomorrow morning the Spaniards are going to open on

us, and every man who isn't protected is not only in danger of being killed but will be unable to help us maintain our own position. The trenches have to be dug, and if you are unable to dig yours I'll just go and do it for you. Where's your pick?"

With the most businesslike air in the world Wheeler slid into his coat and turned toward the big cavalryman. The latter's eyes opened as he saw the proceedings, and they began to bulge out when the general motioned to him to lead the way to his camp. For half a minute his voice stuck in his throat, and then he said: "Boss, you ain't fit to dig no trenches. If they done got to be dug, I'll just naturally do it myself. I'm dog tired, but that ain't no work for you."

Wheeler stopped and looked at the man with a flicker of amusement in his eyes.

"I know it isn't work for me to do," he said, "but I am going to need soldiers in the morning, and I am going to save your life if possible. Do you think now that you can dig the trench?"

The Negro started up the hill without a word. Then the general turned to Adjutant Hood with a voice as pleasant as sunshine in May.

"He seems to have changed his mind," he said. "Now you go find me another man who can't dig the trenches."

The adjutant bowed and rode off. He never came back. In the morning the trenches were dug.

How Not to Manage an Army

Poultney Bigelow's letter to the *London Speaker*, describing the condition of affairs at Tampa before our troops started for Cuba, explains many things that have happened since. He wrote:

We here lay bare every fault in the administration and every scheme of military purport, as though the people of the United States were a committee on the conduct of war, and as though cables and spies did not exist. At present I am searching in vain to discover who is commanding the United States troops destined for the invasion of Cuba. There is a commander of an army corps here, and there is a general commanding the United States army who lives in Washington. But neither of these can order a spittoon repaired without consulting the quartermaster general in Washington. Then there is the Secretary of War, who is superior to any officer in the field and who considers himself a master strategist and born leader of troops. These three are generally at cross-purposes. Then at the top of all is the President, the titular commander-in-chief of the army, who does a vast amount of harm by making colonels and generals of men who are frequently not even ornamental. There is no head to the American army, consequently no unity of thought or action.

Why Go to Church

It once was, and it ought to be now, the most natural thing in the world for a man to find his way to his parish church in virtue of his occupation, whether professional, or mercantile, or industrial. The benediction of God was understood to rest, if rightly sought, upon every form of honest labor, and also upon every form of lawful pleasure and recreation; and it was largely by attendance at special services in church that that benediction was realized and secured. That is the direction in which we should seek to return, and in which some appreciable, if as yet only limited, progress has been made.—*Spectator*.

He feared man so little because he feared God so much.—*Epitaph of Lord Lawrence*.

STARVING

in the Midst of Plenty.

That's what people with poor digestion are doing every day. They have no appetite or if they do have an appetite and eat what they require it does them no good, because the stomach does not digest it and the fermenting mass of food becomes a source of disease, of headache, sleeplessness, languor and the thousand and one



MR. JUDSON A. STANION

symptoms of disordered digestion. Mr. Judson A. Stanion, the great Church and Sunday School worker and president Christian Endeavor Union, St. Louis, Mo., says:

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